GRANADA'S
MEDITATIONS
Containing
Devout Exercises For
thirty-days of
the Week
Both for Mornings and
Evenings
With
Anexcellent Treatise
of consideration
and Prayer
By
F. L. de Granada
the
Inquisition
Printed for
to be Sold
by Robert Allot
1659

Luis de Santa

BRITISH MUSEUM

OF PRAYER AND MEDITATION.

CONTAINING foureteene Meditations, for the seven dayes of the Weeke: both for Mornings and Evenings.

Treating of the principall matters and holy Mysteries of our Faith.

Written by F. LEVVES *de* GRANADA.

LONDON,
Printed by *Eliz. All-de*, and are to be sold by *Robert Allot* at the Blacke Beare in *Paul's* Church-yard.
1633.

OF
PRAYER
AND
MEDITATION.

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the seven dayes of the Week:
[illegible] Morning and
Evening.

Treating of the principall
[illegible]ces and holy Mysteries

LONDON.
Printed by [illegible] and are
to be sold by Robert Allen at the Blacke
Beare in Paul Church-yard.

TO THE RIGHT
WORSHIPFVLL MY
much honoured friend, Sir
CLEMENT COTTRELL,
Knight: Groome-porter to the
King's Majesty: E. A. wisheth all
happinesse, both here, and
hereafter.

SIR,

HAving received di-
vers favours from
you, not knowing
how to make any
part of satisfaction:
I make bold to offer to your
view this Booke of *Prayer* and
Meditation, aptly fitted for the
seven dayes of the Weeke, both
for Mornings & Evenings: which
Meditations treate of the chiefe
and principall matters and holy
mysteries of our *Faith* and *Re-*

demption: They were long since written by a famous Divine, F. Lewes de Granada (a Portugall) And for the heavenly Consolations and Considerations therein contained, Translated into English, for the profit & comfort of all Christians, that shall practise them in their lives and conversations: I most humbly beseech you to vouchsafe (at your convenient leasure) to perusse them; and I make no doubt but you shall find them very profitable to the comfort of your soule. Desiring to be over-tedious (desiring your Worships continuing favour unto me) I wish you long life and health in this World, with increase of much worship comfort and joy: and in the other, eternall felicity. And so I rest

Your Worships alwayes
to be commanded,

EDVV. ALLDE

THE AVTHORS PROLOGVE AND Argument of this BOOKE.

Prayer (to define it properly) is a petition, wee make vnto God, for such things as are appertayning to our saluation. Howbeit, prayer is also taken in another more large sense: to wit, for euery lifting vp of our heart vnto God. And according to this definition, both Meditation and Contemplation, and euery other good thought may be also called a Prayer. And in this sense we do here vse this word, because the principal matter of this Booke, is of Meditation and Consideration of things appertaining to Almighty God, and of the principal mysteries of the Catholike faith.

The very thing that moued me to treate of this matter, was for that I

What prayer is.

Another definition of Prayer.

The great hurt that commeth by want of consideration. Ier. 12.

understood, that one of the principall causes of all the evils that be in the world, is the want of Consideration; according as the Prophet Ieremy signified, when he said: All the earth is destroyed with desolation, because there is none that thinketh with attention upon the things appertaining unto God. Whereby it appeareth, that the very cause of our evils, is not so much the want of faith, as the want of due consideration of the mysteries of our faith.

The great profit of consideration.

For truly if there were no more in this behalfe, the mysteries of our faith be of so great vertue & efficacy; that if the very least mystery of them were considered with attention and devotion, even the same would be a great bridle and redresse of our life. For who would ever goe about to commit any sin, if he considered that Almighty God died for sin? and that he punisheth sin, with perpetuall banishment out of the Kingdom of heaven, and with everlasting paines and torments in the horrible fire of hell.

Whereby

Whereby ye may see, that although the mysteries of our faith be of very great force to enline our hearte to more to goodnes: yet because there be very many Christians, that have no due consideration of the things they believe, therfore they work not such effect in their hearts, as such mysteries being well weighed and considered, were able to worke. For like as the Physicians affirme, that if wee will have a medicine to help a sicke man, it is necessary that it be first wrought & digested in the stomake with natural heat, (because otherwise it shall not be any profit to him at all:) even so also, if we will have the mysteries of our faith to be profitable & healthfull unto our soules, it is requisite they be first wrought, and digested in our hearts, with the heat of Devotion and Meditation; because otherwise they shal profit us very little. And for want hereof, we see that many Christians, which are very whole and sound in matters of faith, be yet in their lives very licen-

The cause of error in our life.

vicious and dissolute. The reason is, because they doe not consider and weigh the whole mysteries which they believe; and so they keep their faith as it were fast locked in a coffer of wood, or as a sword in the scabberd, or as a medicine in the Apothecaries shop, and use not the benefit thereof for such purposes as it serveth.

Few Christians consider the mysteries of their faith as they ought.

They believe generally, and as it were in a faggle or grosse summe, all such things as the Catholike Church believeth. They believe that there shall be a judgement: that there shall be paines for the wicked, and glory for the good; but how many Christians shall ye find that doe consider after what sort this judgement, these paines, and this glory shall be, with other the like circumstances?

Now this is the cause, why the holy Scripture so earnestly commendeth unto us the continuall consideration and meditations of the Law of God, and of the mysteries thereof; which is indeed the study of true wise-

wisedome. Consider (I pray you) how instantly Moses that great Prophet and friend of God commanded the same vnto me, saying: Put these my words in your hearts, and carry them bound as it were for a signe in your hands, and teach them to your Children, that they may thinke upon them. When thou shalt be sitting in thine house, or travelling in the way, when thou shalt lie downe to sleepe, or rise up in the morning think and meditate upon them, and write them on the Threfholds and Gates of thy House, that thou mayest always have them before thine eyes. With what more effectuall words could he command vnto vs the continuall meditation and consideration of heavenly things, than with these? And no lesse doth Salomon commend the same holy exercise vnto vs in his Prouerbs, where he exhorteth vs, to carry the Law of God always about vs, as a chaine of gold about our necke, and as a ring on our

Prou. 1.

to bed with it, and in the morning so soone as we awake, to begin immediately to exercise our selves in the same. Blessed is that man, that is so occupied. And so doth Ecclesiasticus *in the 14. Chapter verse 1. when he saith:* Blessed is the man, that dwelleth in the house of wisedome, and meditateth upon the Law & Commandements of God, and exerciseth himselfe in justice, and reasoneth of holy things by his understanding. Blessed is he that considereth her wayes in his heart, & understandeth her secrets. He shall looke in at her windowes, and hearken at her doore. He shall abide beside her house, and fast a stake in her walls. He shall pitch his Tent beside her.

Eccles. 14.

Now what other thing may we infer of al this, but that the holy Ghost intendeth by all these Metaphors, to expresse unto us the continuall exercise and consideration, wherewith the just man is alwayes occupied, in

searching

searching the workes and wonders of Almighty God. And for this very cause, among the praises of the iust man, this is put for one of the most principall; that his exercise is to meditate upon the Law of the Lord, day and night; and that he is alwayes couersant in the secrets of Parables: giuing us hereby to vnderstand, that all his prayer and conuersation must be in searching, and meditating vpon the secrets and wonderfull workes of Almighty God. And euen for this very cause also, were those mysticall beasts of Ezechiel represented vnto vs with so many eyes; to signifie vnto vs, that the iust man standeth in greater need of the continuall consideration, & sight of spirituall things, than of a number of other exercises.

Pſal. 1. Eccluſ. 31.

Ezech. 1.

By this therefore we see plainely, what great need we haue of this holy exercise; and consequently, how blindly & foolishly they are deceiued, that either despise or make little account of the holy exercise of Prayer and Meditation; not considering,

that

that this is openly to gaine-say and contemne that thing, which the holy Ghost hath with so great instancy commended unto vs. I wish that such persons would read those fiue Bookes of Consideration, which S. Bernard wrote unto Eugenius; and there shall they perceiue, of how great importance this holy exercise is, towards the obtaining of all vertues.

S. Bernard.

Now for this cause many zealous and religious persons, understanding what great and inestimable fruits ensueth of this godly meditation, haue gone about to exercise themselues ordinarily therein, and haue appointed euery day certaine speciall times and houres for the same. Howbeit oftentimes they waxe cold, and grow ouer this holy exercise, by reason of two difficulties they finde in it. The one is the want of matter and of considerations, wherein they may occupy their cogitation at that time. And the other is the want of fervency and deuotion, which is very requisite to accompany this holy exercise, in case

Two difficulties in the exercise of Prayer and Meditation.

we

we minde to haue any fruit and commodity thereby. In stead whereof they finde many times great drinesse of heart, & withall a great combate of diuers and sundry thoughts. For remedy of which two inconueniences, I haue ordained this present Booke, which is deuided into two principall parts.

The first part, for remedy of the first inconuenience, treateth of the matter of Prayer and Meditation, wherein are contained 14. Meditations, serving for all the seuen dayes of the weeke, both in the Mornings and Euenings. And these Meditations doe containe the principall places and mysteries of our faith, & especially the consideration of those mysteries, that are of most force and power to bridle our hearts, and to encline them to the loue & feare of God, and to the abhorring of sin. In like manner there are set out the fiue parts of this exercise, whichbe, Preparation. Reading, Meditation, Thanks-giuing, *and* Petition, *which is done to*

this

The order and diuision of the contents of this Booke.

The first part of this Booke.

this end, that a man may have great variety of matters, wherein to occupy his heart, wherewith to procure and stir up the heate of devotion, and withall, wherewith to illuminate and instruct his understanding with diuers considerations and instructions. Besides this, there is also created therein, of sixe kindes of things that are to be considered in every one of the points of the Passion of our Saviour; what both they and all the rest, may minister unto us more plentifull matter for meditation. These three things are set forth in the first part of this worke, for remedy of the first inconvenience.

The second part of this Booke.

The second part, for remedy of the second inconvenience, treateth of those things that doe helpe us unto devotion, and likewise of those that doe hinder us from the same. It treateth also of the most common temptations, that are wont to molest deuout persons. Moreover, there are given certaine aduises to be a direction unto us, that we erre not in this

way.

way. These foure Articles are set out in the second part of this Booke.

Peradventure the Christian Reader will be offended with the length of the Meditations, which we have heere set forth for the seven dayes of the weeke. Howbeit, for this I have many answeres. The first is, considering that in these Meditations is treated of the principall matters and mysteries of our faith, (the cõsideration whereof is of so great importance, for the due ordering and reforming of our life) it behooveth me therefore to enlarge my stile (in these matters especially) by reason of the great fruit and cõmodity that may ensue unto me by the same. For in this Booke our meaning is, not only to give matter of meditation, but much more, to shew the end of Meditation; which is the feare of God, & amẽdment of our life

The end of meditation is the feare of God, & amendment of our life.

For the procuring whereof, one of the things that most helpeth us, is the profound and long consideration of the mysteries, that are treated in these Meditations. For certainely

these

these fourteene Meditations, be as it were so many Sermons, in which is laid (as it were) a certaine battery to mans heart, to cause it to yeeld as much as is possible, and to surrender it selfe up into the hands of his rightfull and true Soueraigne Lord.

This was the cheefest cause that moued me to make the Meditations so long. Besides this, I see not why the guest that is inuited should complaine that the Table is too full furnished with many dishes, seeing no bodie bindes him not (as by the way of constraint) to make an end of them all, but onely among so many seuerall things, to make his choise of that which seemeth best for his purpose.

Moreouer, (that there might be the lesse occasion of complaint) I haue put the summe of euery Meditation at the beginning thereof, to the intent that such as minde not to passe any further, might there haue such things briefly abridged, as be necessary for the time they meane to bestow in this holy exercise.

Meditations for Munday Morning.

Of the knowledge of our selves and of our sinnes.

This day thou must attend to the knowledge of thy selfe, and thou must use diligence, to call to minde thy sinnes and offences. And this is the way to obtaine true humility of heart and repentance, which are the two first graces, and foundation of a Christian life.

1. *Of the multitude of the sinnes of thy former life.*

FOr the better performance whereof, thou must thinke first of all, upon the multitude of the sinnes of thy former life, and especially upon those offences, that thou didd'est commit, at what time thou hadd'est least knowledge

ledge of Almighty God. For if thou canst well view & examine them, thou shalt finde, that they have exceeded in number the very haires of thy head, and that thou didst live at that time, like a Heathen that knoweth not what God is.

This done, run over briefly the ten Commandements, and thou shalt see, that there is no one of them wherein thou hast not offended, more or lesse, divers and sundry times, by thought, word, and deed. Our first Father *Adam* did eat but of one onely tree forbidden him, when he committed the greatest sin of the world: but thou hast set thine eyes & hands infinite times upon all sinnes.

How thou hast used the benefits of Almighty God.

In like manner run over all the benefits of Almighty God, and all the times of thy life past, and consider wherein thou hast employed them. Forasmuch as thou must undoubtedly give an account (at the very houre of thy death) of all

these things, & therefore it were well done, that thou shouldst first take an account of thine own doings, and enter into judgement with thy selfe, that thou bee not afterwards judged of Almighty God.

Mar. 12. 36. Heb. 9. 27. 1 Cor. 11. 31.

Of misspending thy time.

Wherefore tel me now, wherein hast thou spent thy Childehood? wherein thy infancy? wherein thy youth? To be short, wherein hast thou spent all the dayes of thy life past? Wherein hast thou occupied thy bodily senses, & the powers of thy soule, which Almighty God hath given thee? to this end, that thou shouldest know him and serve him. Wherein hast thou imployed thine eyes, but in beholding of vanities? Wherein thine eares, but in hearkning after lyes? Wherein thy tongue, but peradventure in all kinde of swearing, backbiting, and most dishonest talke? Wherein hast thou occupied thy taste, thy smelling,

Of the bodily senses and powers of the soule

and

and thy touching, but onely in pleasures and delights and in sensuall and fleshly allurements? What benefit hast thou taken by the Sacraments, which Almighty God hath ordained for thy remedy and comfort?

How thankfull hast thou been unto him for his benefits? How hast thou answered unto his inspirations? Wherein hast thou spent thy health, thy naturall forces and abilities? How hast thou employed the goods which are termed the goods of Fortune? How hast thou used the meanes and opportunities which Almighty God hath given thee, to leade a holy and vertuous life? what care hast thou had of thy neighbour, whom Almighty God hath commended unto thee? and of those workes of mercy which he hath appointed thee to use towards him? Now, what answere wilt thou make at that dreadfull day of thine account, (to wit, at

the

the houre of thy death) when Almighty God shall say unto thee, *Give me an account of thy Stewardship*, and of the lands and goods that I have committed to thy charge; for now I will that thou shalt have no more to doe therewith. Lu. 16.

O dry and withered tree, ready for the everlasting torments in Hell fire, what answere wilt thou make at that terrible day, when an account shall bee required of thee, of all the time of thy life, and of all the minutes and moments of the same? And after this life, what is to be certainely come to passe; for even our Saviour Christ himselfe (who shall be our Iudge) hath plainely pro-
fessed, and forewarned us before hand, where he saith, *Every idle word that men shall speake, they shall render an account for them in the day of Iudge-*

2. *Of the sinnes that thou hast committed, since the time thou hadst more knowledge of God.*

SEcondly, call to minde what sinnes thou hast committed, and doest commit every day, since the time thou art come to further knowledge of Almighty God: and thou shalt finde, that even now presently (all that knowledge notwithstanding) old *Adam* liveth in thee, with many of thy lewd corrupt maners and ancient customes. Whereupon thou must take occasion, to runne over the negligences and defects, wherein thou dost daily offend against Almighty God, against thy neighbour, and against thy selfe. For in each of these points, thou shalt find thy selfe to have failed very much in thy duty.

Consider then, how unthankfull thou art towards Almighty God, how unthankfull for his benefits,

how

how rebellious and stiffe-necked to yeeld to his inspirations, how slothfull and negligent in matters appertaining to his service: which either thou hast left undone, or else if thou hast done them, it was not with such a readinesse & diligence as the things required, nor with such a pure intention as thou oughtest to have had: but the very true cause why thou didst them, was for some other respect of worldly commodity.

Consider likewise, how hard and severe thou art towards thy neighbours: and contrariwise, how pittifull and favourable towards thy selfe: what a lover of thine owne proper will, of thy flesh, of thy estimation, and of all thy worldly profits and commodities. Consider moreover, that whereas thou saist in words, that thou art now converted unto Almighty God, thou art yet (notwithstanding) in thy deeds very

proud,

proud, ambitious, angry, rash, vaine-glorious, envious, malicious, delicate, inconstant, light, sensuall, a great lover of thy pastimes, of pleasant company, laughter, jesting, idle talke, and of vaine babbling and prating. Consider also how unconstant thou art in thy good purposes, how unadvised in thy words, how headlong in thy deeds, how cowardly and faint-hearted to doe any matter of weight and importance.

Three circumstances to be considered in sinne.

3. *Of the grievousnesse of sinne.*

Thirdly, when thou hast considered in this order the multitude of thy sinnes, consider wherein thy grievousnesse of them consisteth: that thou mayst perceive how thy enemies have incircled thee on every side, that which thing thou shalt the better see, if thou consider these three circumstances in all such things as thou hast committed.

First

wit, against whom thou hast sinned; for what cause thou hast sinned; and in what manner thou hast sinned.

If thou consider against whom thou hast sinned, thou shalt finde that thou hast sinned against Almighty God, whose goodnes and Majesty is infinite, whose benefits and mercies, towards mankinde doe exceed the sands of the Sea, in whom alone are al excellencies and titles of honour to be found, and to whom all duties and homages due to any creature, are due in the highest degree of bounden duty.

If thou consider the cause that moved thee to sinne, it was for a point of estimation, for a beastly delight, for a trifling worldly commodity, and for other things of no weight: wherof Almighty God himselfe most grievously complaineth by one of his Prophets, saying, *They have dishonored me in the presence of my people,* Ezec. 13. 19.

for a handfull of Barly, and for a peece of bread.

3. But if thou consider after what manner thou hast sinned, surely it hath beene done with such facility, with such boldnesse, so without all scruple, so without al feare, yea sometimes with such contentation and joy, as if thou hadst sinned against a god of straw, that neither knew nor saw what passeth in the world. Now, is this the honour that is due unto so high a Majesty? Is this the thankfulnes that thou yeeldest for his too manifold and so great benefits? Is this the recompence that thou makest unto him for the precious blood which hee hath shed for thee upon the Crosse? Is this the repayment for those lashes and buffets which he suffered for thy sake? O miserable and wretched creature that thou art! wretched undoubtedly, in consideration of that thou hast lost, and more wretched, in respect of the sinnes thou

thou hast committed, but most wretched and miserable, if thou be so blinded, that even yet for all this thou perceive not thine own perdition and damnation.

Consider moreover, what a wonderful hatred Almighty God beareth against sinne, and what great punishments hee hath sent upon the world for the same, that thereby thou maist more clearely understand, how great, and how abhominable the wickednesse thereof is, as it shall bee declared hereafter.

When thou hast considered all these things aforesaid, the next pointe is, that thou thinke of thy selfe as basely as thou canst possibly. Thinke that thou art no better then a very wavering Reed, which is blowne up and downe with every light blast of winde, without weight, without strength, without firmnes, without stay, and without any manner of being. Thinke that thou art a

We must think very basely of our selves.

John 11. 36.

Lazarus, that hath laine dead foure dayes together, and that thou art a stinking and abominable carkes, so full of wormes, and of so vile a stench, & savour, that so many as passe by thee, doe stop their noses, and shut their eyes, that they may not behold thee.

Thinke with thy selfe, that thou dost stink in this wise in the sight of Almighty God, and of his holy Angels: and esteeme thy selfe as unworthy to lift up thine eyes towarde heaven, unworthy that the earth should beare thee, unworthy that any creature should serve thee, unworthy of the very bread that thou eatest, and unworthy even of the light and aire that thou receivest.

Luke 15. 21.

And if thou be unworthy hereof, consider how much more unworthy thou art, to speake and talke with Almighty God, yea, and far more unworthy of the comfort & consolations of the holy Ghost, and of the cherishings & delights

of

of the children of God. Account thy selfe for one of the most poore and miserable creatures of all the world, and that none doth so much abuse the benefits of Almighty God as thou dost.

Thinke that if Almighty God had wrought in Tyre and Sidon, (that is in other great sinners) those things which hee hath wrought in thee, they would have repented ere this, even in sackcloth & ashes. Acknowledge thy selfe to be far more wicked then thou canst imagine, and that notwithstanding thou dost sinke very deep into this myre, & howsoever thou imaginest thy selfe to be at the very bottome, yet maiest thou finde every day how to sinke deeper therein. Cry out therfore earnestly unto Almighty God, and say unto him, *Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy Sonne.* Cast thy selfe down prostrate with the publike

Luke 18. 13.

Mat. 11. 21.

Luke 15. 21.

Luke 7. 38.

sinner at our Saviours feet, and covering thy selfe for very shame and confusion: looke with what shame a woman will appeare before her Husband when she hath committed treason and adultery against him, with the very same present thy selfe before that heavenly Spouse, against whom thou hast committed so many and so shamefull adulteries. And with great sorrow and repentance of heart desire him to pardon thy sins and offences, and that it may please him of his infinite pitty and mercy to receive thee againe into his house.

¶ *The first Treatise of the consideration of our sinnes: wherein this former meditation is declared more at large.*

THE first Table after shipwracke, (as S. *Jerome* witnesseth) is true repentance. This is the first step of this ascending, and the

the first stone of this spirituall building. Now to obtaine this vertue of repentance (besides the grace of God, whose gift true repentance is,) it helpeth very much to consider the multitude of our sinnes, as well present, as past, and withall, the grievousnes and malice of them. For of this consideration proceedeth contrition and repentance of sins, and many other excellent vertues.

Hereof commeth the knowledge of our selves, (of which point we mind to treat in the Meditation next following.) Of this consideration also commeth the contempt of our selves, the fearing of God, the abhorring of sinne, with divers and sundry other like affections, wherein consisteth a very great part of perfection.

Now that this exercise may be the more profitable unto thee, thou must apply and direct the same unto all these ends, & labour to suck al those sweet fruits out of

the bitter root of this consideration. But because towards the obtaining of such fruits, it is needful to have the grace of God (which is principally given to such as be humble and devout) it shall be requisite for thee to desire of the Lord, this gift of humility and devotion to the end, that recollecting thy self in the inward part of thy heart, thou maist imitate that holy King, who said, *I will recite before thee (O Lord) all the yeares of my life, in the bitternesse of my heart.*

Esay 38.

¶ Of the multitude of sinnes that thou hast committed in thy former life.

SECT. I.

NOw, if thou wilt know the number of thy sinnes that thou hast committed in times past, run over briefly all the Commandements and precepts of Almighty God; and undoubtedly thou

hou shalt finde, that there is
carcely a precept which thou
hast not broken, nor a Comman-
dement, which thou hast not
ransgressed.

The first Commandement is to
honor Almighty God, who (as S.
Augustine saith) is honored with
these three Theologicall vertues,
aith, Hope, and Charity. Now,
what maner of Faith had he, that
hath lived so loosely, as if he had
beleeved that all those things
which his faith teacheth him,
had beene stark lies? What hope
had he, that neither remembred
the life to come, neither knew
what it was to call upon Almigh-
ty God in his troubles and adver-
sities, nor yet how to put his assu-
red trust and affiance in him?

What charity had he that hath
more loved a point of honour,
more accounted of the chaffe of
his worldly lucre and commodi-
ty, & more regarded the filthines
of his pleasures and delights, then

Of breaking the Commandements.

Faith.

Hope.

Charity.

Almighty God himselfe, sith that for every one of these things he hath contemned and offended Almighty God. What reverence hath hee borne to the most high and divine Majesty, that hath bin accustomed to rend that name of so great reverence and to teare it in pieces, in swearing and forswearing by it upon every light occasion, and that for every trifle and matter of no importance.

Of reverence unto Almighty God.

Of swearing and forswearing.

How hath hee sanctified and kept holy the Lords Sabbaths, that hath gaped for those daies to none other end, but onely to offend Almighty God the more in them: to use dycing, carding, playing at Tables, bowling, and other games; to jet and gaze up and downe in the streets, to give scandall and offence to innocent yong Maidens and Virgins, and to keepe evill company and conversation.

Of prophaning the Sabbath.

After this, consider how froward and obstinate thou hast bin

to

to thy Parents, how disobedient to thy superiors, how negligent in over-seeing thy family & servants, to instruct them in Christian religion and godlinesse, to exercise them in prayers, to traine them up in honesty, vertue and goodnesse, & to direct them with thy good counsell and vertuous example, in the wayes of God? As for the hatred, displeasures, grudges, passions & desires of revenge which thou hast had, who is able to number them? And if these things cannot be expressed, who is then able to declare the number of thy dishonesties, and uncleannesse, wherein thou hast fallen by workes, words, and desires? What hath thy heart beene but a filthy puddle, and stinking dunghill meet for beastly swine? What hath thy mouth beene but (as the Prophet saith) an open sepulcher, from whence have issued the evill savours of the soule that lie dead within thee? What hath

Of disobedience to Parents and Magistrats.

hath thine eyes beene, but (as it were) certaine windowes of perdition and death? What thing hath beene presented to the sight of thine eyes which thou hast not covered and procured? never so much as once remembring, that Almighty God was present and looking upon thee; and that hee had given thee an inhibition, that thou shouldest not taste of that tree. *Vnto the fornicator* (the wise man saith) *all bread is sweet*, because his appetite and greedy desire is so unsatiable, that he tasteth all things, and findeth savour in all things, never remembring that there is a God, unto whom hee must be accountable for them.

Eccle. 23. 17.

Moreover, who is able to declare the greatnesse of thy covetousnesse, and the robberies and thefts of thy desires, which have beene so far off from being contented with that which Almighty God hath given thee, that all the whole world hath

seemed

eemed too little for them?

And if he that desireth another mans lands and goods, bee (as in very deed he is) a very thiefe in the sight of Almighty God, how oftentimes hast thou deserved to be hanged, that in thy heart hast committed so many theftes? Now, for touching thy lyes, thy back-bitings, and thy rash judgements, as hardly may they be numbred as the rest; for in a manner thou never hadst scarcely communicated with others, but that the principall part of thy talke, hath beene of other folkes lives, without sparing any order or estate whatsoever.

This is the maner of thy keeping of the Commandements. Looke therefore diligently into the whole estate of thy life; consider the pride of thy heart, how great hath it beene? Thy desire of honour and praise, how far hath it extended? Thy presumption, thy estimation of thy selfe, and

thy

thy contempt of others, who is able to expresse?

Now, what shall I say of the vaine-glory and lightnesse of thy heart, such that even a light feather in thy Cap, or a strange paire of hose on thy legges, or a gard of velvet upon thy Cloake, or a few silke cuts and jags, have beene able to make thee to strout, jet, and advance thy selfe, very proudly, fondly, and Peacock-like in the streets, yea, and to make thee desirous to bee gazed upon of all men? What sloppe hast thou made? What worke hast thou done? What word hast thou spoken, that hath not beene set forth with vanity and desire of thine owne estimation?

Thy apparell, thy service, thy conversation, thy Table, thy bed, thy entertainment, to be short, in a manner all thy dealings and demeanours, have savoured of pride, yea, they have beene wholy clothed with meere vanity. Further-

thermore, thy anger hath bin like a Serpent, thy gluttony like a ravening Wolfe, thy sloth like a lazy Asse, thy envie far passing any Viper. And herein finally (if thou do wel consider thy selfe) thou shalt find that thou hast gone very far wandring out of the way, and liued in a very dangerous estate.

Of misusing thy senses and benefits of Almighty God.

Consider likewise of thy senses, and not onely of them, but also of all the gifts, graces, and benefits that Almighty God hath given thee, and consider after what sort thou hast imployed them and undoubtedly thou shalt find that of all these things wherewith thou shouldst have done the more service unto him, who is the giver of them all, thou hast made weapons and instruments, wherewithall to offend him the more.

Herein hast thou consumed thy strength, thy health, thy substance, thy life, thy understanding, thy memory, thy will, thy sight, thy tongue, thine eares, thy hands,

hands, and all the reſt.

Theſe and many other worſe wicked acts, haſt thou committed in thy life paſt; wherefore thou mayſt very well ſay with that great ſinner, who as he was a great ſinner, ſo was hee alſo a repentant ſinner) *I have ſinned (O Lord) above the number of the ſands of the Sea, my tranſgreſſions O Lord, are multiplyed, my offences are exceeding many*: And whereas there was ſo many things, that might ſomewhat have bridled thee, and made thee afraid of Almighty God, as the multitude of his benefits, and his exceeding great goodneſſe and juſtice: yet for all his benefits thou wouldſt never acknowledge him, nor for his goodneſſe love him, nor for his juſtice feare him: but utterly forgetting all theſe things, and cloſing faſt thine eyes from beholding them, as one that had bin ſtark blind, thou haſt willfully wallowed thy ſelfe in all kinde of vices.

2 Chro. 36.

Now,

Now, if it had so bene, that the commodities and provocations thou haddest to allure thee to sin, had beene great: then peradventure thy offences might have had some pretended colour of excuse: But what canst thou say for thy selfe, seeing that even for trifling matters of no importance, for childish toyes, yea many times without any commodity at all, thou hast voluntarily sinned, and (as it were) onely in meere contempt and despight of Almighty God? Other men when they sin, are wont to do it with some feare and remorse of conscience, or at the least, when the sin is committed, they are very sorry for it, But thou perhaps hast beene so blind, and so unsensible, that thou hast committed a thousand sins, without any kind of feare, or remorse of conscience, even as thou hadst thought that there had beene no God at all.

Or if thou haddest beleeved

that

that there was a God, yet thy beleefe was like unto theirs that said, *Our Lord shall not see our doings, neither shall the God of Iacob consider it and know.*

Psal. 94. 7.

This is one of the greatest wickednesses in all the world: for among those sixe things which (as *Salomon* saith) are abhord of Almighty God, one is, *To have swift feet to runne to doe wickednesse*; That is, to have a facility and swiftnes, which the wicked have in offending Almighty God.

Pro. 6. 18.

Of the sins and defects that a man may fall into, after he is come to the knowledge of Almighty GOD.

SECT. II.

IN these and many other sinnes, it is certaine that thou hast fallen before thou knewest Almighty God. But after thou didst come to the knowledge of him, (if happily thou hast yet knowne him)

desire

desire him that he will a little open thine eyes, & thou shalt finde that even still for all this knowledge there are many reliques of the old man, and many Iebusites yet remaining in the Land of Promise, because thou hast dealt so favourably with them, and hast beene so well affected towards them. Ioshu. 15. 8. Iudg. 1.

Consider then, how in all things thou art full of defects; to wit, in thy duty towards God, towards thy neighbour, and towards thy selfe. Consider how little thou hast profited in the service of thy Creator, being so long a time as it is since he called thee. Consider how lively thy passions are, even yet unto this day. How little thou hast increased in vertues, & how thou hast continued evermore at one same stay, even like an old knotty tree that never thriveth: but rather perhaps thou hast turned backward, forasmuch as in the way of God, the not going forward, *The not going forward in the way of God, is a turning backward.*

forward, is a turning backward. At the leastwise consider, as touching thy fervour and devotion of spirit. Is it well (trowest thou) that thou art now very farre off from that fervent devotion, which peradventure thou hast had in times past?

Consider also how little sorrow thou hast had for thy sinnes, and how little love, feare, and hope, thou hast had in Almighty God. Thy little love towards him, is seene by the little paines thou hast taken for his sake. Thy little feare is perceived by the manifold sins thou hast committed against him. Thy little confidence and trust in him, is evidently declared in the time of tribulation, by the great raging stormes and troubles of minde which thou sufferedst in that tempest, for that thou hast not perfectly stayed and settled thy heart with the Anchor of Hope.

Furthermore, consider how e-

vil

will thou hast answered to his Divine inspirations, how unwillingly thou hast shewed thy selfe to receive the light of heaven, how thou hast grieved the holy Ghost, & suffered st him to cry and call upon thee so oftentimes in vaine: For in that thou art loth to gain-say thine owne will; thou dost gain-say and resist the will of Almighty God. Hee calleth thee one way, and thou followest another. He would have thee to serve him in one worke, and thou wilt serve in another worke.

Ephes. 4. 30.

We must serve God according to his will, and not according to our owne will.

And although thou seest cleerely what the will of Almighty God is, yet if happily thine owne will be set on the contrary, thou servest him in such things as thine owne will liketh, and not in such things as he would have thee to serve him. He peradventure calleth thee to inward exercises, and thou turnest to those that be outward. He calleth thee to prayer, & thou givest thy selfe to reading. His will is

that

that thou shouldest first attend to thine own soules health, before any others: but thou forgettest thy selfe, and settest aside thine owne profit, to profit others: whereupon it commeth to passe, that thou dost neither profit thy selfe nor them.

To conclude, as often as thy will is contrary to the will of Almighty God, thine alwayes prevaileth, and is the conquerer, and the will of Almighty God hath the overthrow.

How to examine the defects and imperfections of thy good workes.

And if perhaps thou doe any good work (good Lord) how many defects are there intermingled therein? If thou be given to prayer, how oftentimes art thou distracted, heavy, irksome, drowsie, and slothfull: without any reverence to the Majesty of Almighty God, unto whom thou speakest: and thou thinkest the time of prayer very long and tedious unto thee, and art never in quiet untill thou hast given it over, that

thou

thou maiest attend to thy other businesses, that be more agreeable to thy taste and liking.

Now, when thou dost any other good worke, O with what coldnesse and faintnesse is it done? With how many defects and imperfections is it fraughted? If this be certaine, that Almighty God looketh not so much to the substance of the good worke that is done, as to the intention wherewith it is done, how many good workes, (I pray thee) hast thou done in such sort, as they passed away pure and cleane from dust and chaffe, & that neither vanity nor the world hath plucked (at the least) one lock of wooll from them? How many hast thou done, mooved only by the importunity of others, or for custome or manners sake? How many hast thou done onely in regard of thine own estimation and credit? How many for the pleasing & liking of men? how many onely to satisfie thine owne

own taste and contentation? And how few hast thou done sincerely and purely for the love of God, without having some kinde of vaine respect of the world?

Of want of duty toward thy neighbour.

Now, if thou consider how thou hast done thy duty toward thy neighbours, thou shalt finde that thou hast neither loved them, as Almighty God commandeth thee, nor bin sorry for their adversities, as for thine own, nor indevoured to help them in their troubles, neither yet hast thou had so much as even pitty & compassion upon them: yea, peradventure, in stead of taking compassion upon them, thou hast disdained and grudged at their doings, though it bee certaine, that true justice taketh pitty and compassion, and false & counterfeit justice disdaine and indignation. At the least, as touching that bond of love which the Apostle so oftentimes, requireth of us, commanding us to love one another, as

True justice taketh compassion, and false justice indignation.

Eph. 4. 4.

members

members of one same body (with we be all partakers of one same Spirit) consider how far off thou hast bene from having that love. How oftentimes hast thou omitted to relieve the poore, to visit the sicke, to help the widow and to bee a protector and mediator for him that could doe very little for himselfe? Vnto how many persons hast thou given offence with thy words, with thy deeds, and with thy answers? How oftentimes hast thou preferred thy selfe before thy equals, despised thy inferiors, and flattered thy superiors? Crouching and creeping downe like a silly Emmet to the one sort, and strouting and advancing thy selfe very proudly, like an Elephant to the others?

But now, if thou wilt take a view of thy selfe & put thy hand into thine owne bosome, O how leprous shalt thou plucke it out againe, and what deepe festered wounds shalt thou finde within

thee? How greene and lively shalt thou finde within, the roots of pride, the love of honor and estimation! The tickling of vaine-glory, and hypocrisie privily dissembled? Wherewith thou labourest to cover thy defects, and wouldest gladly seeme to be another manner of man, then in very deed thou art? What a lover art thou of thine own worldly gaine and commodity, and of the pleasures and delights of thy flesh, whereunto oftentimes, under the colour of necessity, thou dost not only provide, but also serve: thou dost not only sustaine it, but also pamper and cherish it with great delicacy? Againe, if one of thine equals do but take the right hand of thee, or set his foote forward before thee, or sit above thee at the Table, how quickly doe the roots of envie bud forth & shew themselves? And if another doe but a little touch thee in a point of estimation (good Lord) what a

sudden and furious cholericke rage dost thou fall into? But among all other evils, who is able to expresse the looseness of thy tongue, the lightnesse of thy heart, the stubbornenesse of thine owne will, and thy inconstancy in good purposes? How many waste and voide words doe issue from thy tongue? how much vain and needlesse language dost thou fondly lavish out in a day? How much dost thou babble and talke to the derogation and hinderance of thy neighbour, & to the praise and commendation of thy selfe? How seldom times dost thou deny thine own will, and give over the prey, wherupon it feedeth, to fulfill either the will of Almighty God, or of thy neighbour?

Consider this point attentively, and thou shalt find that it is very rare and seldome, that thou hast obtained the victorie over thy selfe, and thine owne perverse will: whereas in every deed, it

It is necessary to have the victory over our selves, if we minde to live perfectly vertuous.

was alwaies necessary for thee to have this victory, in case thou minde to be perfectly vertuous.

Now, what shall I say of thy inconstancy in thy good purposes, but (to conclude in few words) that there is no Weathercocke that so lightly turneth with every winde as thou dost, with the least puffe of every trifling occasion that is offered unto thee.

What else is all thy whole life, but very childish toyes, and (as it were) a weaving & unweaving, and breaking it at Evening; yea, and sometimes thou tarriest not so long, but changest and alterest thy determinations if not out of hand, yet in the very same houre. Now what other thing is this, but to be like unto that lunatike man mentioned in the Gospell, whom the Disciples of our Saviour could not heale, not that his disease was so great?

In like manner, the lightnesse of thy heart, the ficklenesse, mutabi-

lity,

fity, unstedfastnesse, and pusillanimity, thereof are such, as they cannot as hardly be expressed. For it is manifest, that thy heart changeth and varieth into so many divers shapes and formes, as there chanceth diverse occasions & accidents unto it every houre of the day, and that without any firmnesse or constancy at all. How soone is it distracted with every trifling businesse? How lightly powreth it out all that it hath, and how little trouble and adversity, is able to vexe and torment it, yea, and utterly to overwhelme it?

To conclude, when thou hast well examined and made thine account aright, & seest what thou hast, and what thou wantest, thou shalt surely finde, that thou hast good cause to bee afraid, lest all that thou hast, be but only a very deceit & a meere shadow of vertue, and even a false and counterfeit justice: forsomuch as thou hast no more in thee, but a little

taste of Almighty God, which may perhaps favour more of the flesh then of the spirit. And yet it may so bee, that heerewith thou chinkest thy selfe to be safe and secure: yea, peradventure thou wilt not sticke to say with the proud Pharisee, *That thou art not as other men are*: Because they have not that taste and feeling which thou hast. Whereas on the other side, thou hast the bosome of thy soule full of selfe-love, & of thine owne obstinate will, and of all the other foule defects and inordinate passions before mentioned. So that all the substance of this gay shew of vertue and goodnesse, is no more in effect, but to say Lord, Lord, and not to doe the will of our Lord: This is to imitate the counterfeit iustice of the Pharisees, and to be that luke-warme man (to wit, neither hot nor cold) in the service of God, which is spoken of in the Apocalyps, whom Almighty God

Luke 18. 11.

vomiteth out of his mouth.

All these things (Christian brother) thou oughtest to consider very diligently with thy selfe, and to direct this consideration to this end, that thou maiest hereby procure sorrow and griefe for thy sins, and attaine to the knowledge of thine owne misery: that by the one thou maiest desire pardon of our Lord for thine offences past, and by the others vertue and grace, never to offend him any more.

Of the meditation of a man's owne sinfulnesse, and of the abhorring and contempt of himselfe.

AFter a man hath thus considered the multitude of his sins, and seene himselfe how he is on every side loden, & overcharged with the burden of the same: his part is to humble himself, and to have as great a sorrow and

compunction as he may possibly, and to desire to be contemned and despised of all creatures, for that he hath thus dispised the Creator of them all. For the furtherance of which desire, he may help himselfe with a very devout consideration of an ancient Father, who speaking of this confusion of conscience, and of the contempt of our selves, hath these words.

Let us consider (my brethren) our own great vilenesse, and how greatly wee have offended Almighty God; and let us humble our selves before him, as much as we can possibly. Let us be afraid to lift up our eyes toward Heaven, and let us strike our selves with that Publican in the Gospel, that Almighty God may take pitty and compassion upon us. Let us enforce our selves, and take armes against our owne malice and wickednesse. Let us become Iudges over our selves, and let every one of us say within himselfe;

Luke 18. 13.

1 Cor. 11. 31.

selfe; If our Lord hath beene so reproachfully handled for my sake, if he hath suffered so great torments & most grievous paines for the sins that I have committed, why should not I abase and despise my selfe, being the very person that have sinned? God forbid that I should ever presume any thing more of my selfe, then of a most vile and filthy dunghill, whose horrible stench even I my selfe cannot well abide. I am he that hath despised Almighty God. I am hee that hath sought meanes to crucifie him againe upon the Crosse: and me thinketh that all the whole frame of this world, cryeth out with open voice against me, saying: This is he that hath offended and despised our comon Lord. This is that wicked and ungratefull wretched creature, that hath rather beene mooved with the guilefull baites of the Devill, then with the great benefits of Almighty God. This

is hee that hath beene more delighted with the malice of the Devill, then with the bountifull goodnes and favour of Almighty God. This is he, that could never be induced to vertue & goodnes, with the fatherly loving cherishings, and entertainments of Almighty God, neither could he ever bee made afraid with his dreadfull & terrible judgements. This is he, that hath (so much as lyeth in him) defaced the power, wisedome, and goodnesse of Almighty God, and brought them into contempt. This is he, that hath beene more afraid to offend a silly weake man, then the omnipotency of Almighty God. This is he that hath beene more ashamed to commit a filthy act before a rude Plow-man of the Country, then before the presence of Almighty God. This is he that hath rather loved and chosen, to enjoy a little stinking dung and myre, here upon the earth, then the everla-

everlasting chiefe felicity in the Kingdome of heaven. This is he, that hath fixed his eyes upon rotten and corrupeible creatures, and utterly neglected the Creator. What shall I more say? There is nothing so filthy, nothing so abominable, that shee hath refrained to commit in the presence of Almighty God, without having any respect or shame of so great a Majesty. Wherefore all creatures doe cry out after their manner against me, and say: This is that lewd Cayriffe that hath abused us all, for whereas he ought to have employed us in the service and glory of our Creator, he hath made us to serve the will & pleasure of the Devill, perverting all such things, to the injury and reproach of the Creator, as he had created for his service.

His soule was beautified with the Image of God, & he hath disfigured this divine Image, and clothed it with our vile Image

and

and likeneſſe. He hath bene more earthly then the earth it ſelfe, more ſlippery then the water, more mutable then the winde, more enkindled in his appetites then the fire, more hardned then the very ſtone, more cruel againſt himſelfe then the wilde beaſts, more ſpitefull and venemous againſt others, then the very Cockatrice. What need I to uſe many words? Hee hath neither feared Almighty God, nor made account of men, & therefore he hath caſt abroad his poiſon (as much as in him lay) upon many perſons, alluring them to beare him company in all his ſins and wickednesſe. He hath not bene content, to be himſelfe alone injurious, & reproachfull againſt Almighty God, but would have many others alſo, to bee partakers and companions with him, in his ſinfull, wicked, and injurious doings. Now, what ſhall I ſay of his other abominable naughtineſſe? His pride hath

beene

beene so great, that he would not be subject unto Almighty God, nor submit his necke under the sweet yoke of his obedience, but would rather live as he himselfe thought best, and fulfill his owne will in each point, rebelling (so much as lay in him) against Almighty God. If Almighty God did not fulfill his appetites & desires, or if he sent him any troubles or adversities, he was in as great an anger and rage against him, as he would have beene against one of his servants. In all his doings he would be praised, as wel in the wicked as in the good, as though he had bene Almighty God himselfe, to whom onely it appertaineth to be praised in al his works, for as much as all that he doth is good, or ordained to goodnesse. What shall I say more? He hath bin more proud (in some degree) then Lucifer, more presumptuous then *Adam*; for they being (as they were) full of clearenesse and

beauty

beauty, had some motive, & provocations to presume of themselves, but this ungracious sinfull Caitiffe, being in very deed a filthy and stinking dunghill, what should move and provoke him to esteeme himselfe in any respect? All creatures doe therefore justly cry out against me, and say, Come, let us destroy this wicked sinfull wretch, that hath done such great wrong and villany to our Creator. The earth saith, why do I beare him? The Water saith, why dot I not drown him? The Ayre saith, why doe I give him breath? The Fire saith, Why doe I not burne him? Hell saith, why doe I not swallow him up and torment him? Alas, alas, miserable wretch that I am, what shal I doe? Whither shall I goe, seeing all things are in armes against me? Where shall I hide my selfe? Who will receive me, seeing I have offended all things? Almighty God I have despised, the An-

gels

gels I have made angry, the Saints I have dishonoured, Men I have offended and scandalized, and all creatures I have most wickedly abused.

But to what end doe I make so long a discourse? for in that I offended the Lord & Creator of all things, I have also offended all creatures together in him. I know not therefore, poore wretched sinfull caitife that I am, whither I may goe, forasmuch as I have made all things to become my enemies. Among all the things that I see about me, I can find nothing that will take my part, insomuch that even mine own very conscience barketh against me, and all my bowels doe accuse me, & rent me in pieces. Wherefore I will weepe continually, I will lament my wretchednesse, like a poore miserable creature, I will never cease weeping, so long as I live in this vale of misery, I will expect, if (perhaps) my most mercifull

Saviour

Saviour will vouchsafe to turne his pittifull eyes towards me. I will cast my selfe downe at his feet, and with al the humility and shame that I can, I will say unto him, O Lord, I am that great enemy of thine, which in presence of thy divine eyes, have committed most wicked and abominable offences, I acknowledge my selfe to be guilty here before thee, I confesse my wickednesse to be so great, that although I alone should suffer all the paines and torments, that both the Devils and damned persons do suffer in hell, yet should I not be able with all this, to make a sufficient satisfaction for all that which my sins have deserved. Wherefore, I beseech thee (O Lord) to cast the cloake of thy mercy over me, thy poore, wretched, and sinfull creature, and let the greatnesse of thy goodnesse overcome and cover my wickednesse. Let the most sweet loving Father rejoyce at

the

he comming home againe of his
rodigall Son. Let the good shep-
eard rejoyce at the recovery of
is lost sheepe. Let the pitifull
woman rejoyce at the finding of
er lost groat. O how happy and
oyfull shall that day bee, when
thou shalt cast thy armes about
my necke, and give me the sweet
isses of peace! Howbeit, to ob-
taine this gracious benefit, I know
ow what I will doe, I will take
armes against my selfe, and I will
ee more cruell and rigorous a-
gainst my selfe, then any other
wil afflict and punish my selfe all
maner of wales, with labours and
paines, & I will despise my selfe,
s a most stinking and filthy dung-
hill; yea, I will rejoyce whensoever
shall be despised and disho-
ored, howsoever the same shall
happen unto me. I will be glad al-
so, when my shame shall be dis-
covered and published abroad.
And because I alone am not suf-
ficient to abhorre and despise my

selfe,

selfe, I will joyne all creatures in the whole world unto mee, and will desire to be punished & despised by every one of them, for so much as I have despised the Creator of them all. This shall be unto me a treasure, which I will very earnestly desire, namely, to heape paines and despights against my selfe, and to love them with hearty affection, that shall helpe me herein. All the consolations and honors of this life, shall be a torment unto me, and I will account them all to bee my most deceitfull and flattering enemies. I believe assuredly, that in case I shall doe thus, I shall provoke all things (notwithstanding I have offended them) to take pitty and compassion upon mee: and that these creatures which before cryed out against me, wil now after their manner, pray and intreat in my behalfe. Wherefore, I am contented, that all dishonours, reproaches and punishments, doe

run

un upon me on every side, so that
y them I may be brought to my
noſt ſweet and mercifull Lord.
nd as for all honour, pleaſure,
nd delight, they ſhal be banished
way quite from me, inſomuch as
he very names of them, ſhall no
more be heard in my houſe. In all
hings I will ſeeke nothing elſe,
ut onely the honour of my Lord
God, and the contempt and con-
uſion of my ſelfe.

Hitherto are the words of that
ncient and godly Father, which
will undoubtedly be a very great
helpe unto him, that ſhal devout-
y meditate upō them, to procure
and ingender in him, theſe foure
notable affections: To wit, firſt,
Sorrow for ſinne; Secondly, the
feare of God; Thirdly, a holy ha-
tred of himſelfe: And fourthly, a
deſire to bee contemned and de-
ſpiſed for Gods ſake.

Of the firſt affection procee-
deth repentance, which waſheth
away all our ſinnes paſt.

In

In the second is contained the feare of God, which excludeth all sinnes that are to come.

By the third, is obtained a hatred of himselfe, against the love of himselfe.

And by the fourth, is obtained true humility, against the desire of the glory of the world.

Whosoever is desirous to obtaine these foure vertues, must exercise himselfe in these & such like considerations. But especially hereby is obtained, this holy hatred of a mans selfe, whose office is not onely to eschew the cherishings and delicacies of the body, and to procure to himselfe paines and labours, but also much more to despise all maner of dignity, honour, and estimation of the world, and to love al kind of contempt and dishonour for Gods sake. And this affection appertaineth properly unto humility, which is a very inward and hearty contempt of our selves: which con-

What effects are caused, by having a holy hatred and contempt of a mans selfe.

contempt, commeth of the true knowledge of our selves, and of the consideration of our owne sinnes.

I speake this, to the intent, that such as be lovers of true humility, may understand, that out of this very same fountaine, from whence that water is drawne, that may cause in us hatred and abhorring of our selves; is that other water drawne also, that sustaineth and watereth the Tree of true humility, out of which Tree all vertues doe spring.

All vertues doe spring out of humility.

Meditation for Tuesday Morning.

Of the miseries of this life.

This day thou hast to meditate upon the condition and miseries of this life, that thou mayst by them understand, how vaine the glory of this world is, seeing it is built upon so weake a foundation: and how little account a man ought to make of himselfe, being (as he is) subject to so many miseries.

NOw for this purpose thou hast to consider, first, of the vilenesse of the original and birth of man; to wit, the matter whereof he is compounded; the manner of his conception; the griefes and paines of his birth; the frailty and miseries of his body, according as hereafter shall bee entreated. Then thou hast to consider the great miseries of the life that he liveth

liveth in, and chiefly these seven.

1. *Of the shortnesse of this life.*

FIrst consider how short this life is, seeing the longest terme thereof, passeth not threescore and ten or fourescore yeeres. For all the rest (if any mans life bee drawne a little longer) is but labour and sorrow. And if thou take out of this the time of our infancy, which is rather a life of beasts then of men, and wil hall the time that is spent in sleeping, at which time we have not the use of our senses and reason: thou shalt find, that our life is a great deale shorter then it seemeth unto us. Besides all this, if thou compare this life, with the eternity of the life to come, that endureth for evermore; it shall scarcely seeme so much as a minute. Whereby thou maist perceive, how far out of the way those persons are, who to enjoy the little blast of so short a life,

Psal 90. 10.

life,

life, doe hazard to loose the quiet
rest, of the blessed life to come,
which shall endure everlastingly.

Of the uncertainty of life.

SEcondly, consider how uncer-
taine this life is, (which is ano-
ther misery besides the former)
for it is not only altogether
short, but hath very small
continuance of life that it hath, is
not assured, but doubtfull. For
how many (I pray thee) do come
to the age of three score and
ten, or fourescore yeeres, which
we speak of? In how many per-
sons is the web cut off, even at
the first, when it is scarcely be-
gun to be woven? how many do passe
away out of this world, even in
the flower, as they say true, of
their age, and in the very bloso-
ming of youth? We know not (saith
our Saviour) when our Lord will
come, whether in the Morning, or at
Noone-tide, or at Midnight, or at
the

the time of the Cock-crowing. That is to say, ye know not whether he will com in the time of infancy, or of childhood, or of youth, or of age. For the better perceiving of this point, it shall be a good help unto thee to call to minde, how many of thy friends and acquaintance are dead, & departed out of this world; and especially remember thy kinsfolke, thy companions and familiars; and some of the worshipfull and famous personages of great estimation in this world, whom death hath assaulted and snatched away in divers ages, and utterly beguiled and defeated them, of all their fond designements and hopes.

I know a certaine man, that hath made a memoriall, of al such notable personages as hee hath knowne in the world, in all kind of estates, which now are dead: and sometimes he readeth their names, or calleth them to minde, and in rehearsall of every one of

them, hee doth briefly represent before his eyes, the whole tragedy of their lives, the mockeries and deceits of this world, & with all, the conclusion and end of all worldly things. Whereby he understandeth, what good cause the Apostle had to say, that the *figure of this world passeth away*. In which words, he giveth us to understand, how little ground and stay the affaires of this life have: seeing he would not call them very things indeed, but only figures or shewes of things, which have no being, but only an appearance, whereby also they are the more deceitfull.

1. Cor. 7. 13.

3. *Of the frailty and brickleneſſe of this life.*

THirdly, consider how fraile and brickle this life is, and thou shalt finde, that there is no vessel of glasse so fraile as it is; insomuch, as a little distemperature of the aire, or of the Sun, the drin-

king

king of a cup of cold water, yea the very breath of a ſicke man, is able to ſpoile us of our life: as we ſee by daily experience of many perſons, whom the leaſt occaſion of all theſe that we have here rehearſed, hath bin able to end their lives, and that even in the moſt flouriſhing time of all their age.

4. *Of the mutability of this life.*

FOurthly, conſider how mutable and variable this life is, and how it never continueth in one ſelfeſame ſtay. For which purpoſe, thou muſt conſider the great and often alterations and changes of our bodies, which never continue in one ſame ſtate and diſpoſition. Conſider likewiſe, how far greater the charges and mutations of our mindes are, which doe ever ebbe & flow like the Sea, and bee continually altered and toſſed with divers windes and ſurges of paſſions, that doe diſquiet and trouble us

every houre. Finally consider, how great the mutation in the whole man is, who is subject to all the alterations of fortune, which never continueth in one same being, but alwaies turneth her wheele, and rowleth up and down, from one place to another. And above all this, consider how continual the mooving of our life is, seeing it never resteth day nor night, but goeth alwaies shorning from time to time, and consumeth it selfe, like as a garment doth with use, and approacheth every houre neerer and neerer unto death.

Now by this reckoning, what else is our life, but (as it were) a flower, that buddeth in the morning, and fadeth away at Noone day, and at Evening is cleane dried up? This very comparison maketh the Prophet in the Psalme, where he saith. *The morning* (of our infancy) *passeth away like an herbe, it blossometh in the morning,* Psa. 90. 6.

and

and suddenly fadeth away, and at evening it decayeth and waxeth hard, and withereth away.

5. Of the deceitfulnesse of this life.

FIftly, consider how deceitfull our life is, which peradventure, is the worst property it hath; for by this meane it deceiveth us, in that being in very deed filthy, it seemeth unto us beautifull, and being but short, every man thinketh his owne life will be long; and being so miserable (as it is indeed) yet it seemeth so amiable, that to maintain the same, men will not stick to run through all dangers, travels, and losses (be they never so great.) Yea, they will not spare to doe such things for it, as whereby they are assured to be damned for ever and ever in Hell fire, and to lose life everlasting.

6. How that little time we have to live, is also subject to many miseries, both of body and minde.

SIxtly, consider how besides this that our life is so short (as hath bin said) yet that little time we have to live, is also subject unto divers and sundry miseries, as well of the mind, as of the body: insomuch as al the same being duly considered and laid together, is nothing else but a vale of teares, and a maine Sea of infinite miseries.

Saint *Ierom* declareth of *Xerxes* that most mighty King (who threw downe Mountaines, and dryed up the Seas) that on a time he went up to the top of a high Hill, to take a view of his huge Army which hee had gathered together, of infinite numbers of people: & after he had well viewed and considered them, it is said that he wept, and being demanded the cause of his weeping, he answe-

answered and said; I weepe because I cōsider, that within these hundred yeeres, there shall not one of all this huge Army, which I see here present before me, be left alive. Whereupon St. *Jerome* saith these words: O that wee might (saith he) ascend up to the top of some Tower, that were so high, that wee might see from thence all the whole earth underneath our feet! from thence shouldest thou see the ruines and miseries of all the World.

Thou shouldst see Nations destroyed by Nations, and Kingdomes by Kingdomes. Thou shouldest see some hanged, and others murthered; some drowned in the Sea, others taken prisoners. In one place thou shouldest see marriages and mirth, in another, dolefull mourning and lamentation. In one place thou shouldest see some borne into this world, and carried to the Church to bee christened, in another place thou

shouldest see some others die, and carried to the Church to bee buried. Some thou shouldest see exceeding wealthy, and flowing in great abundance of lands and riches, and others againe in great poverty, and begging from doore to doore.

To be short, thou shouldst see not onely the huge Army of *Xerxes*, but also all the men, women, and children of the world, that bee now alive, within these few yeeres, to end their lives, and not to bee seene any more in this world.

2. *Of the external diseases and calamities that happen to mens bodies, and of the inward afflictions and cares of the minde.*

COnsider also the diseases and calamities that may happen to mens bodies, & withall, all the afflictions and cares of the mind. Consider likewise, the dangers and perils that be incident, as wel

to

to all estates, as also to al the ages of men, and thou shalt see very evidently, the manifold miseries of this life. By the seeing whereof thou shalt perceive how small a thing all that is, that the world is able to give thee, and this consideration may cause thee more easily to despise and contemne the same, and all that thou maist hope to receive from it.

8. Of Death.

AFter all these manifold miseries & calamities, there succeedeth the last misery, that is Death, which is, aswell to the body as to the soule, of all terrible things the very last and most terrible. For the body shall in a moment be spoiled of all that he hath, and of the soule there shall then be made a resolute determination, what shall become of it for ever and ever.

¶ The second Treatise, containing a consideration of the miseries of mans life: wherein the former Meditation is declared more at large.

HOw great the miseries are, that the nature of mankind is subject unto by reason of sinne, there is no tongue able to expresse. And therefore S. *Gregory* said very well, that onely our two first Parents, *Adam* and *Eve*, who knew (by experience) the noble condition and state wherein Almighty God created Man, understood perfectly the miseries of man. Because, they calling to mind the felicity and prosperous estate of that life which they had once enjoyed; saw more clearely the miseries of the banishment, wherein they remained through sinne.

But the children of these our two miserable Parents, as they never knew what thing prosperity

and

and good hap was, but were alwayes fostered and brought up in misery: so they knew not what thing misery is: because they never knew what prosperity was: yea, many of them are (as it were) persons in a meere frenzy, so far void of sense, as they would (if it were possible) continue perpetually in this life, & make this place of banishment their Country: and this prison their dwelling house; because they understand not the miseries.

Wherefore, like as they that are accustomed to dwell in places of unsavory and stinking ayre, do feele no paine nor trouble of it, by reason of the custome and use they have thereof: even so these miserable persons understand not the miseries of this life, because they are so inured and accustomed to live in them.

Now, that thou maist not likewise fall into this foule deceit, nor into other greater inconveniences

that

that are wont to follow hereof, consider (I pray thee) with good attention, the multitude of these miseries, & before all other, consider and weigh the miseries that are in the first beginning & birth of a man, and afterwards, the condition and life that he liveth.

§. Of the Original and birth of Man.

TO begin the matter therefore at the very original, consider first, of what matter mans body is compounded; for by the worthinesse or baseness of the matter, oftentimes the condition of the worke is known. The holy Scripture saith, that Almighty God created man of the slime or dirt of the earth. Now of all the Elements, earth is most base and inferiour: and among all the parts of the earth, slime is most base and vile. Whereby it may appeare, that Almighty God created man of the most vile & baseſt thing of

Gen. 2. 7.

the

the world. In so much, as even the Kings, Emperours, and Popes, be they never so high, famous and royall, are even slime and dirt of the earth. And this thing understood the Egyptians right well, of whom it is written, that when they celebrated yeerely the Feast of their Nativity, they carried in their hands certaine herbs that grow in mire and slimy ditches; to signifie thereby, the likenesse and affinity that men have with weeds and slimy dirt: which is the common father both to weeds & to men. Wherefore, if the matter of which we are made, be so base and vile; whereof art thou so proud thou dust and ashes? Whereof art thou so lofty thou stinking weed and dirty slime?

Slimie dirt is the common father both to weeds and to men.

Now, as concerning the maner and workemanship, wherewith the worke of this matter is so wrought it is not to be committed to writing, neither yet to bee considered upon, but to be passed over

over with silence and closing up our eyes, that wee behold not so filthy a thing as it is. If men knew how to bee ashamed of a thing, whereof in reason they ought to be ashamed, surely they would be ashamed of nothing more, then to consider the manner how they were conceived. Concerning which point I will touch one point onely, & that is, that whereas our merciful Lord and Saviour came into this world, to take upon him all our miseries, for to discharge us of them: only this was the thing which he would in no wise take upon him.

And whereas he disdained not to be buffeted, and spitted upon, and to be reputed for the basest of all men: onely this he thought was unseemely, and not meet for his Majesty, to wit, if he should have bin conceived in such manner and order as men are. Now, as touching the substance and food wherewith mens bodies are nourished

tished, before they be borne into this world, it is not so cleane a thing, as that it ought once to be named. No more ought a number of other uncleane things, which are daily seene at the time of our birth.

Of the birth of Man, and of his first entry into this World.

LEt us now come to the birth of man, and his first entry into the world: Tell me (I pray thee) what thing is more miserable, then to see a woman in her travel, when shee bringeth forth her child? O what sharpe agonies and bitter pangs doth she feele? What painfull tossings and throwes doth she make? What dangerous gripes and qualmes is shee in? What pitifull skrikes & groanes doth shee utter? I omit here to speak of many monstrous, strange and overthwart births. For if I should make rehearsall of them, I should never make an end. And

yet

yet (all this notwithstanding) when the silly creature commeth into the world, it commeth (God wot) weeping and crying, poore, naked, weake, and miserable, it is utterly destitute, and in necessity of all things, and unable to doe any thing.

Other living things are borne with shooes upon their feet, and apparell upon their backe, some with wooll, other with scales, others with feathers, others with leather, others with shels; in so much as the very Trees come forth covered with a rinde or barke, yea, and sometime for failing, they be double barked: onely Man is borne starke naked, without any other kinde of garment in the world but only a skin, which is all riveled, foule, and loathsome to behold, wherein he commeth lapped at the time of his birth. With these ornaments creepeth he into the world, who after his comming, groweth unto

such

such fond ambition and pride, that a whole world is scarcely able to satisfie him.

Moreover, other living things at the very houre of their comming into the world, are able immediately to seek for such things as they stand in need of, and have ability to doe the same. Some can goe, others can swim, others can flie: to be short, each of them is able (without any instructer) to seeke for such things as it hath need of: onely man knoweth nothing, neither is able to doe any thing, but must of necessity be carried in other folkes armes. How long time is it before hee can learne to goe? and yet he must begin to crawle upon all foure, before he can goe upon two. How long time is it before he can speak so much as one word? And not onely before he can speake, but also before he can tell how to put meat into his own mouth, unlesse some others doe helpe him?

One

Man weepeth so soone as he is borne into this world: but he laugheth not untill forty daies after his birth.

One thing I must confesse hee can do of himselfe, (that is) he can cry and weepe. This is the first thing he doth, and this is the only thing he can do without any teacher. And although hee can also laugh of himselfe, yet can he not doe it before he be forty dayes old; notwithstanding that, he is evermore weeping from the first houre of his comming into the world. Whereby thou maist understand, how far more prompt and ready our nature is to puling and weeping, then to joy & mirth.

O meere folly and madnesse of men, (saith a wise man) who of so poore, naked, and base beginning, doe perswade themselves that they are borne to be proud.

Of the body of Man.

NOw, as concerning the very body of man (whereof men esteeme themselves so much, and take such a vaine conceit) I would thou shouldest consider with indifferent

different eyes, what our bodies are in very deed: how gay and beautifull soever they appeare to our outward sight. Tell me (I pray thee) what other thing is the body of a man, but onely a corrupt and tainted vessell, which incontinently sowreth and corrupteth whatsoever liquor is powred into it? What other thing is a mans body, but onely a filthy dunghill, covered over with snow, which outwardly appeareth white, and within is full of filth and uncleanneſſe? What muckhill is so filthy? What sinke avoydeth such foule and filthy geare out of all his Channels, as a mans body doth by severall meanes and wayes? The trees, the hearbs, yea, and certaine living beasts also, doe yeeld out of them very sweet and pleasant savours; but man yeeldeth and avoydeth from him, such lothsome and foule stinking stuffe, as hee seemeth truely none other thing, but onely a fountaine of all

ſluttiſhneſſe and filthineſſe.

It is written of a great wiſe Philoſopher called *Plotinus*, that he was aſhamed of the condition and baſeneſſe of his body, inſomuch, as he was very unwilling to heare any talke of his linage and pedigree: neither could hee ever bee induced with any perſwaſions, to give his conſent, that any ſhould portrait him out in picture, ſaying, that it was ſufficient, that he himſelfe carried with him al the daies of his life, a thing ſo filthy, and ſo unworthy the nobleneſſe of his ſoule, although he were not bound to leave behind him a perpetuall remembrance of his owne diſhonour.

Iſidorus. It is written alſo of *Iſidorus*, that upon a time whilſt he was at meat, he was not able to refraine from weeping, and being demanded why he wept? he anſwered: I weepe, becauſe I am aſhamed to be here feeding upon the corruptible meat of beaſts, whereas I

was

was created to be in the company of Angels, and to feed upon heavenly food with them.

Of the miseries and conditions of this life, and first of the shortnesse of the same.

Sect. I.

AFter this, consider the great and manifold miseries of mans life, and especially these seven, to wit, how short this life is; how uncertaine, how fraile, how inconstant, how deceitfull; and finally, how miserable it is: This done, thinke upon the end hereof, which is death.

Consider then first of the shortnesse of our life, which thing the holy man *Job* considered when he said: *O Lord, the daies of man are very short, and thou knowest the number of the moneths that he hath to live.*

Of the shortnes of our life. Iob. 14. 5.

We see at this day what a great matter it is for one to live three-

score

score & ten, or fourescore yeeres, and this is commonly the ordinary rate of mans life: insomuch as when they live so long they account themselves not to bee evill dealt withall, as the Prophet signifieth, when he saith: *The daies of man are at the uttermost but threescore and ten yeeres, and if the strongest doe reach to fourescore, all that followeth is but labour and griefe.*

Psal. 90. 10.

The time infancy.

Now, if thou wilt devide this account into parts, & not reckon it thus in a grosse summe, it seemeth unto me, that thou canst not well reckon the time of our infancy for any part of our life, and much lesse the time that is consumed in sleepe, because the life of infancy, when wee are not as yet come to the use of reason (which onely sheweth us to bee men) cannot well bee called the life of men, but rather the life of beasts: even as it were the life of a yong goat, that goeth here and there

there skipping and leaping: especially, because we see that in all that age, there is nothing either learned or done, that may well become the dignity of a man.

The time consumed in sleepe.

Now, as touching the time that is spent in sleepe, I see not how it may be called the time of life, seeing the principall part of our life is, to have the use of our senses and reason, which as then both the one and the other are suspended in us, and (as it were) dead. And therefore a certaine Philosopher said, that in the halfe of a mans life, there is no difference betweene the happy man and unhappy, for so much as during the time of sleepe, all men are equall, because they be then (as it were) dead. It is cleare, that if a King should be detained as a prisoner for the space of one or two yeers, we cannot say and say truely, that he raigned during that time, seeing hee injoyed not that Kingdom, nor governed the same like

a King.

a King. How then can it be ſaid, that a man liveth whiles he ſleepeth, ſeeing (during that time) the ſigniory and uſe of his reaſon, yea, and of his ſenſes alſo, by which he liveth, ſtand as it were in ſuſpenſe?

For this cauſe, a certaine Poet termed ſleepe, the couſin germane of death. And another called it the brother of death, for the likeneſſe and reſemblance which he perceived to bee betweene the one and the other.

Now then, if ſo great a part of our life be ſpent in ſleepe, what a great part is that wherein it cannot be ſaid that we do live at all? And if it be the common cuſtome of men to ſleepe the third part of the day and night, which is eight whole houres, (although there be a great ſort that doe not contrent themſelves therewith) it followeth by this account, that the third part of our life is conſumed in ſleep: and ſo conſequently, that

The third part of our life is conſumed in ſleepe.

that during that time, we doe not live. So that hereby thou maiest perceive, what a great part of our short life is spent in sleepe every day. This account therefore being thus made, (which undoubtedly is a very true account) how much is that remaineth of a mans very life indeed, even of such I meane as live longest?

Certainely that Philosopher had very great reason to do as he did, who being demanded what he thought of the life of man? turned himselfe about before them that made the demand, and suddenly departed out of their sight: giving them thereby to understand, that our life is no more but onely a turne about, and of short continuance.

Our life is no more but (as it were) the shooting of a star, that passeth at a trice, and flasheth quickly away, and within a litle while after, even that very signe that was left behind, vanished out

of sight also. For within very few daies after a man is departed out of this life, the very remembrance of him dyeth with his life, bee the personage never so great or honourable. To conclude, this life seemed so short to many of the ancient wisemen, that one of them termed it a dreame, and another (not contented therewith) called it the dreame of a shadow: seeming to him, that it was overmuch to call it the dreame of a true thing indeed, being (as he thought it) none other then a dreame of a vaine and frivolous thing.

To compare this small remnant of our life with the life everlasting that is to come. Eccle. 18. 8.

Againe, if we compare the small remnant of this life that we here live, with the life to come, how much lesse will it yet appeare? *Ecclesiasticus* saith very well, *If the number of a mans dayes be a hundred yeeres, it is very much.* Now what is all this (being compared with the life everlasting) but as it were a drop of water

com-

compared with all the whole Sea? And the reason hereof is evident, for if a Star (which is far greater then all the whole earth) being compared with the rest of heaven, seemeth so small a thing: how small shall this present life (which is so short) seeme to bee, being compared with the life to come, which shall never have end? And if (as the Astronomers affirme) all the whole earth in comparison of heaven, be but (as it were) a little pins point, because the inestimable greatnes of the heavens, causeth it to seeme so small a thing, what shall this little puffe of our short life seeme to be, if it be compared with the life everlasting, which is infinite? Undoubtedly it will seeme nothing at all. For if a thousand yeeres in the sight of Almighty God, be no more but as it were yesterday, which is now past and gone, what shall the life of one hundred yeeres seeme to be, but

onely a very nothing?

And thus it seemed to the damned persons, when they make comparison betweene this life, which they have left behinde them, with the eternity of the torments which they shall suffer for evermore. As they themselves doe confesse in the booke of Wisdome, in these words: *What hath our pride availed us, and the pompe of our riches? All those things are past away as it were a shadow that flyeth, and as a post that rideth swiftly by ponst, or as the Ship that passeth by the waters, and leaveth no signe where it hath gone: or as an Arrow shot at a certaine marke, which so soone as the aire hath once opened and made him his way, forthwith it closeth it up againe, and it is not knowne which way it went. Even so it fareth with us, for at that very instant when we were borne, we began to decay, and have left no memory or signe of vertue behind us.*

Consider then how short all the

time

time of this transitory life shall seeme then to all those miserable damned wretches: seeing they do plainely confesse, that they lived not at al, but that so soone as they were borne, forthwith they began to fade & vanish away. Now if this be so, what greater folly or madnesse can be imagined, than that a man, for the injoying of this short dreame of so vaine pleasures and delights, should go to suffer everlasting damnation and torments in hell-fire for ever and ever? Furthermore, if the time and space of this life be so short, & the life to come so long, to wit, everlasting: what meere folly is it to take so great labour and paines, to provide so many things for this life being so short, and not to make any provision at all for the life to come, which is so long, that it shal never have an end? What a fond part were it for a man that minded to live in *Spaine*, to spend and consume all

It is a meere folly to make so great provision for this short life, and not to provide for the everlasting life to come.

that he hath, in buying roots, and building houses in the Indies, and to make no provision for the Country whereunto he goeth to dwell and make his abode? Now how much more foolish and mad are they, that spend al their goods and substance, in making provision for this present life, where they shall live so short a time, and make no provision at all for the everlasting life to come, where they must dwell and make their abode for evermore? Especially considering, that they have so good meanes for their provision there, by transporting all their goods thither by the hands of the poore, as the Wisedome witnesseth, saying. *Throw thy bread upon the running waters, for a long time after shalt thou find it againe.*

Eccle. 11. 1.

Of the uncertainty of our life.

Sect. II.

NOw, although our life endure but a short space, yet if this

this short space were so certaine, that we might be assured thereof (as King *Ezechias* was, unto whom Almighty God granted 15. yeeres of life) our misery were the more tolerable: but truely it is not so. For as our life is very short, even so that very time wee have to live, (how short or long soever it be) is also uncertaine and doubtfull: for as the Wiseman saith; *Man knoweth not the day of his end, but like as fishes, when they thinke themselves in most safety, are taken with the hooke; and as birds are caught in a snare, when they thinke nothing lesse: even so death assaulteth men in an evill season, when they thinke least of it.* Esay 38. 5. Eccles. 9. 12.

Truely that is a very wise and approved sentence which is commonly said: *That there is nothing more certaine then death, nor nothing more uncertaine then the houre of death.* *A notable sentence.*

And therefore a certaine Philo-

sopher compared the lives of men, to the bells or bubbles that are made in water pits when it raineth; of the which some doe vanish away suddenly, even at their very rising, others do indure a little longer, and out of hand are decaied: others doe continue somewhat more, and others lesse. So that although they doe all indure, but onely some little time, yet in that little there is a great variety.

Wherefore, if the end of our life be so uncertain, if it be so uncertaine also when the dreadfull houre of our account shall come, why do we live with such loosenesse and negligence? Why doe we not consider those words of our Saviour, where he saith unto us: *Watch; because yee know not when the Sonne of Man will come!*

O that men would weigh the force of this reason! Because yee know not the houre, saith our Saviour, watch yee, and be alwayes in

in readineſſe. As if he had ſaid in expreſſe words: Becauſe ye know not the houre, watch every houre; becauſe ye know not the Moneth, watch every Moneth; and becauſe yee know not the yeere, be ſtill in a readineſſe every yeere. For although you know not certainely what yeere he will call you, yet moſt certaine it is, that a yeere ſhall come, in which undoubtedly he will call you.

But that the force of this reaſon may the better be perceived, let us put an example. Tell mee, if there were ſet before thee upon a table 30 or 40 ſeverall diſhes of meat, & thou hadſt a certaine warning given thee by ſome of thy friends, that in one of them there were poiſon, durſt thou give the adventure to eate of any one of them, although thou were very much an hungred? Vndoubtedly thou wouldeſt not doe it, for the very feare thou wouldeſt have, leſt thou mighteſt (peradventure)

light upon the dish that were poysoned, would make thee to abstaine from all the rest.

Now, let us examine how many yeeres (at the uttermost) thou maist hope yet to live? Thou wilt say peradventure (after thou hast well considered the matter) that thou maiest live thirty or forty yeeres. Well then, if it be certaine, that in one of these yeres thou art assured to die, and thou knowest not in which of them; why art thou not then afraid in every one of them, seeing thou art well assured that in one of them thy life shall bee taken from thee? Thou wouldest not bee so hardy, as to put thy hand into any one of those forty dishes, although thou wert in a very sore hunger, because thou knowest, that in one of them there is death present. And wilt thou not also be afraid of every one of those 40. yeeres, seeing thou art so well assured that thou shalt die in one of these

yeeres?

yeeres? what answere canst thou make to this reason?

But hearken yet to another reason which is of no lesse efficacy then the former. Tell me, why do men keepe a continuall watch in the Castle that standeth in the frontires upon the enemies? Is it for any other cause, but onely for that they know not when the enemies will come to assault it? Assuredly for none other. So that because they know not certainly at what time the enemies will come, therefore doe they continually watch it at all times. For if they knew certainely the time of their comming, they might be careleſſe in the meane while, & reserve the diligence of their watch unto ill that very time. Now I require thee heartily for the love of God, to be an indifferent Iudge, touching that which I shall say unto thee. Let us consider well this point, if thou watch thy Castle every night, because thou art uncertaine

certaine when thine enemy will come, whether to day or to morrow, this yeere or the next, why dost thou not then keepe a continuall watch over thy soule, seeing thou knowest not what houre death shal come to give the assault upon thee? The very same uncertainty that is in the Castle, is in thy soule also: yea, this uncertainty is farre more, and the matter is (without all comparison) of greater importance.

Now what judgement have they, that are alway so vigilant in watching their Castle, & so carelesse alwaies about their soules? so carelesse (I say) as to sleepe alwaies, without ever thinking upon them. What thing can be more against reason? Consider that thy soule is of greater value, then all the Castles and Kingdomes in the world. Yea, if thou consider the price wherewith it was bought, thou maist wel judge, that it is of more value then all the Angels in

heaven.

heaven. Consider also that thou hast greater enemies, that doe indevour continually both day and night to assault it. Consider, that thou canst by no meanes understand the day or the houre of thine assault. Consider, that the whole substance of the salvation or damnation of thy soule, consisteth in this point, whether thou be taken provided, or unprovided at that dreadfull houre. For as much (as according to the parable of the Gospell) the Virgins which were found ready & prepared, entred into the marriage with the Bridegroome, and such as were found unprovided, tarried without. To conclude therefore, what cause is there why thou shouldst not alwaies watch, as well over thy soule as over thy Castle, seeing the uncertainty is greater, the danger greater, the cause greater, and all the rest (without any comparison) farre greater & of more importance?

Mat. 25. 10, 11, 12.

9. Of the frailty of our life.

Sect. III.

HOwbeit our life is not onely uncertaine, but also very fraile and brittle; For I pray thee what glasse is so brittle, & so subject to knockes, and breaking as the life of man?

Sometimes the very aire and heat of the Sunne (if it be vehement) is able to spoile us of our life. But what speake I of the Sun? seeing the very eyes, yea, the only looking of some person, is able (sometimes) to bereave a creature of his life. It shall not need to draw any sword, or to use any kind of Armor or munition for the matter, seeing the only looke of some one man, is able to bereave another of his life.

Consider now what a sure Castle this is, wherein the treasure of our life is kept, seeing the onely beholding it a far off, is able to batter

bater it cleãe down to the groũd. But this were not so much to be wondered at in the age of infancy, when the building is as yet but new and greene; but the greater wonder is, that after the work is settled, and hath continued many yeeres together, there hapneth some accident of no greater importance then these before named, that is able utterly to overthrow it. If thou inquire and aske whereof dyed this man, or whereof died that man? They will answer thee, that he died by drinking a cup of cold drinke in a sweat, or by surfeiting at a supper, or of some other great pleasure or griefe: and sometimes they can give no cause at all, but that he went to his bed safe & sound, and the next day in the morning was found starke dead at his wives side.

Is there any glasse or earthen vessell in the world, more brittle or subject to breaking then this? And

And certainly it is not to be wondered at that man is so brittle, considering that hee is also made of earth: but it is rather to bee wondered at, that being of such stuffe and making, as he is, he is able to endure so long a time as he doth.

Why is a clocke so oftentimes disordered and out of frame? the reason is, because it hath so many wheeles and points, & is so full of artificiall work, that although it be made of Iron, yet every little thing is able to distemper it. Now, how much more tender is the artificiall composition of our bodies, & how much more fraile is the matter of our flesh, then is the Iron whereof a clocke is made? Wherefore, if the artificial composition of our bodies bee more tender, and the matter more fraile, why should we wonder, if some one point among so many wheeles have some impediment, by reason of which defect, it

stoppeth

stoppeth and endeth the course of our life? Truly we have rather good cause to marvell, not why men doe so quickly end their lives, but how they indure so long, the workmanship of their bodies being so tender, and the matter and stuffe whereof they bee compounded, so fraile and weake. This is that miserable frailty, which the Prophet *Esay* signifieth in these words; Almighty God said unto his Prophet, *Cry*: The Prophet answered, *What shall I say?* God said unto him, *All flesh is grasse, & all the glory thereof like the flower of the field. The grasse withereth, the flower fadeth away, but the Word of God continueth for ever.* Esay 40. 6, 7, 8.

Vpon which words S. *Ambrose* saith thus; Truly it is even so: for the glory of man flourisheth in the flesh like unto grasse, which although it seeme to be great, it is in very deed but little, like an hearbe, it buddeth like a flower, S. Ambrose

and

and fadeth like grasse. So that it hath no more but a certaine flourishing in appearance, and no firmenes nor stability in the fruit. For what firmenesse can there be in the matter of flesh? or what good things (of any long continuance) are to bee found in so weake a subject? To day thou maist see a young stripling in the most flourishing time of his age, with great strength, lusty, and jetting up and downe in the street in great bravery, with a jolly lofty countenance: and if it so fall out that this very next night hee be taken with some disease, thou shalt see him the next day with a face so far altered and changed, that whereas before he seemed very amiable & beautifull, he will now seeme evill favoured, miserable and lothsome to behold.

Now, what shall I say of the other accidents and alterations of our bodies? Some are sore broken with troubles and adversities; others

thers are weakned with poverty; others are tormented for want of good digestion; others are distempered with drinking of Wines; others waxe feeble with age; others become tender and over delicate by much cherishing themselves; and others doe mar their complexion with using riotous behaviour. Now then according to this reckoning, is it not true (trowe ye) that our flesh withereth like grasse, and that the flower thereof fadeth and vanisheth away?

Thou shalt see some other, who being descended of a very honorable parentage, of noble blood, and of a very ancient house & family, well friended, and having good store of kindred both by father and mother, and keeping a great house, and attended upon with a great traine of his Tenants and servants, & ruling the whole Country where hee liveth, and who there but he? Bet nevertheless

What great alteration and inconstancy in this world.

lesse, if a contrary wind of fortune blow but a little against him, then is he forthwith utterly forsaken of his friends, evill intreated of his equals, and little regarded of all the world, in so much, as then very few or none will put off a Cap unto him, but rather contemne him.

Thou shalt see another, that hath now abundance of lands & riches, and is generally reported in all mens mouths to be a very courteous, liberall, and bountiful man, and of great renown and estimation, exalted to honourable dignities and promotions, and preferred so high in the Commonwealth, that hee is a great Ruler and mighty Governor, and hath the commendation of all persons to be a very wise, happy, and fortunate man. Thou shalt see (I say) the times so to alter and change, that even this man, who is now so highly exalted to so great dignities and offices, and magnified

in the mouths of all men: shall be vtterly disgraced, and thrust into that very prison, where hee himselfe had heretofore imprisoned many others; and shall there end his life in very great infamy, misery and wretchednesse.

Vnto how many also doth it happen to be waited upon, and brought home to their houses this day, with a great number of golden chaines, foot-clothes and serving-men, and with all the gay pompe in the world, and the very next night following, either by meanes of occasion of some one of his own household or familiar acquaintance, or by other misfortune, to have all his glorious pompe obscured? Yea, it may so fall out, that even a little stitch comming in his side, may marre the fashion of all his gay ruffling shew, wherein he tooke so great delight.

O how deceitfull are the hopes of men saith *Tully*! how fraile is fortune!

fortune? how vaine are all our contentions and ſtrifes, which many times do breake and fall in the middle way, and are overwhelmed and drowned in ſailing before they can come to the ſight of Heaven?

Now what a fond madneſſe is this in the children of *Adam*, upon ſo weake foundation to build ſuch high Caſtles and Towers! They conſider not that they build upon ſand, and that (even when the weather is moſt faire) a wind will come and blow downe all that ſtandeth not upon a ſound and ſtrong foundation. O what fond accounts doe men make oftentimes, becauſe they will not turne their eyes, and looke into their conſciences, and take firſt an account of themſelves.

And if this be thought ſo great a blindneſſe, how much greater is the blindneſſe of thoſe wicked perſons, that are ſo bold as to continue many yeeres in ſinne:

knowing

knowing that there is no greater distance betweene them and Hell gates, but onely this brittle and short life?

Let us imagine now, that there were a man hanging by a small twined thread, & that there were directly under him a very great deep well, and he hanging in such wise over it, that whē the thread hapned to break, he should forthwith fall into it; in what evil case (trow ye) would this man thinke himselfe to be? O how fearefull and how sore troubled would he be? How willingly would he offer all the substance that he hath, to be delivered of that danger? Now thou miserable wretch, that darest continue so many daies and yeeres in sinne, contrary to the Lawes of Almighty God, why dost thou not consider that thou hangest in the like danger? Doest thou not plainely see before thy face, that whensoever the thread of this fraile and short life breaketh

eth in funder, thou art assured (continuing still in this thy wicked and sinfull life) to fall into the deep bottomlesse pit of hell fire!

How canst thou then sleepe? How canst thou play? How canst thou laugh, or bee in any quiet? How is it that thou art so stone-blind, as not to see such a terrible perill and danger, as hell and ever-lasting damnation, to be ready every houre to fall upon thee?

Of the mutability of this life.

Sect. IV.

OVr life hath yet another defect, which is, to be mutable, and never to continue in one state, according as the holy man *Iob* affirmeth, in a pittifull discourse which he maketh of the miseries of mans life, in these words, *A Man borne of a Woman living but a small time, is replenished with many miseries, hee cometh forth like a flower, and with-*

Iob 14. 1, 2.

reth away out of hand: his dayes passe away like a shadow, and he never continueth in one stay.

But now to passe over all other miseries, what thing is there in the world more fickle and mutable then man?

They say, that the Camelion changeth himselfe in one houre into many and divers colours: and the Sea called *Euripus*, is (by reason of his often changes) accounted very infamous. The Moone hath likewise for every day a peculiar forme and shape. But what is al this in comparison of the alterations of man? What *Proteus* was ever changed into so many formes as man changeth every houre? Sometimes hee is sicke, sometimes whole: sometimes contented, sometimes discontented, sometimes sorrowful, sometimes merry, sometimes in good hope, sometimes in despaire, sometimes suspicious, sometimes secure, sometimes pleased, some-

times angry; sometimes he will, and sometimes he will not: yea, many times hee knoweth not himselfe what he would have.

To be short, hee altereth and changeth himselfe so often as there be accidents happning unto him every houre: for all such accidents doe tosse and turmoile him, each one in his severall kind.

That which is past, is irksome unto him; that which is present, troubleth and molesteth him: and that which is to come, vexeth and disquieteth him. If he have neither lands nor goods, he liveth in travell; if he have them, he liveth in pride; and if he lose them, he liveth in griefe and sorrow.

Now, what Moone or Sea is subject to so many changes and alterations, as the life of man? The Sea changeth not, but when the windes turne contrary unto it: but in mans life, whether it be windy or calme weather, there be evermore divers alterations and stormes.

Now,

Now, what ſhall I ſay of the continual moving and waſting of our life? what minute of an houre paſſeth, but that we goe one ſtep forward towards our death? What other thing (trowe'ſt thou) is the moving of the heavens, but (as it were) a very ſwift wheele, which is continually ſpinning and winding up our life? For like as a rowle of Wooll is ſpun upon a wheele, of the which (at every turning about) ſome part is wound up; at the firſt turne a little, at the ſecond turne a little more, and ſo forth at every turne untill all bee ended: ſo doth the wheele of the heavens continually ſpin and wind up our life, in that at every turning that it maketh, a piece of our life is ſpun and wound up. And therefore holy *Job* ſaith, that *his dayes were more ſwift then one that rideth in poſt.* For hee that rideth in poſt, though his meſſage require never ſo much haſte) yet ſometime Iob 9.25.

necessity causeth him to stay: but our life never staieth, neither will it give us so much liberty as the space of one houre of rest.

S. Ierome.

Whereunto S. *Ierome* agreeth very well, saying: Whatsoever I goe about, whatsoever I write, whatsoever I reade over againe and correct, each thing taketh away from me some part of my life. And looke how many points and minims the Notary writeth, so many are the losses and decreasings of my life. Insomuch, that like as they that saile in a Ship, whether they stand or sit, are alwaies going and sailing, and doe ever approach neerer to the end of their Navigation: even so in this life, all the time that we live, we walke and saile still forwards, approaching neerer and neerer to the common Haven and end of our navigation, which is death.

Our life is a continuall walking towards death.

Now then, if our life be nothing else but a continuall walking towards death; if the houre of our death

death be also the dreadfull houre of our judgement, what other thing is our whole life, but onely a continuall walking towards the tribunall Seat of Almighty God, and an approaching every houre neerer and neerer unto his judgement? Now what greater madnesse may there be, then for us, going actually to be judged, to offend him (as we be going in the way thitherward) that must give sentence upon us: and so by our offences provoke his anger more and more against us?

wards death, and the houre of our death is the dreadfull houre of our judgment.

Open thine eyes therefore (O thou miserable man) & consider the way that thou takest: thinke well with thy selfe whither thou art going, and be ashamed, or (at the least) take compassion of thy selfe: and consider how evill this that thou dost, agreeth with that which thou goest to doe.

¶ Of the deceitfulnesse of our life.

SECT. V.

I Could well beare with al these miseries of our life, if it had not yet another misery (in my judgement) far worse and greater then all these: which is, that it is deceitfull, and seemeth in appearance, otherwise then it is in very deed. For as it is true that is commonly said, that *feined holinesse is a double iniquity:* even so is it also most certainly true, that *deceitfull felicity is a double misery.* For if this life should shew it self plainely (as it is indeed) and make no lye at all unto us, undoubtedly we would neither lose our selves for it, nor yet trust unto it, but would alwaies live ready prepared against it. But verily it is so full of hypocrisie and deceit, that whereas it is indeed filthy, it is nevertheless sold unto us for beautifull; and being short, it seemeth

meth unto us very long; & whereas it changeth it ſelfe every houre, it beareth a countenance, as though it continued alwayes firme and ſtable in one ſtate.

S. Ierome.

Doſt thou perceive (ſaith S. *Ierome*) when thou waſt made an infant? Canſt thou tell when thou waſt made a ſtripling? Or when thou cameſt to mans eſtate? Or when thou beganneſt to waxe an old man? Good Lord! what a wonder is this, that every day we dye, and every day we alter and change, and yet (for all this) we perſwade our ſelves very fondly that we ſhall live here for evermore.

The cauſe why many be ſo carefull to provide for this world, and ſo careleſſe and negligent to prepare themſelves to dye.

Vpon this affiance were thoſe proud & ſumptuous buildings of the *Megarenſes* built, of whom a certaine Philoſopher ſaith, that they builded as though they ſhould live for ever; and they lived as though they ſhould dye the next day. Whereof I pray you, commeth ſo great forgetfulneſſe

of Almighty God? So great covetousnesse? So great vanity? So great carefulnesse in purchasing and heaping together of lands and riches, & so great negligence in preparing our selves to die? but that wee beleeve and perswade our selves, that our life shall bee very long, & indure a great time.

This false imagination, maketh us to beleeve, that we have time enough for all things: for the world, for pleasures, for vanities, for vices, & for many other vaine and curious exercises: and that yet, (after all this) we shall have time enough also (before we die) to provide our account ready, and to make our attonement with Almighty God. Insomuch, that like as we make our account of a piece of cloth when it lieth upon a Table before us, appointing one piece for one purpose; and another piece for another: even so doe wee make an account of our lives, as though wee our selves had

had the signory and government of times, and might dispose both of them and of our life at our owne liberty and pleasure.

This fond deceit, groweth of a secret perswasion and affiance, that every man hath within himselfe, grounded not upon any reason or true foundation, but onely upon selfe-love: the which as it hateth and abhorreth death exceedingly, so will it in no case have any remembrance of it, nor be perswaded that it will come so soone to his house as to other mens. And all this is for the avoiding of the great paine and griefe which he would conceive if he beleeved it in very deed.

We can easily be perswaded that others will die within a short time, but we will not beleeve but that we our selves shall live very long.

And hereof it commeth, that he is easily induced to beleeve, that other folke shall die within a short space: for as thee is not greatly in love with them, so is not the knowledge of that truth so sowre and unliking unto him, but that he can easily beleeve it.

But as touching himselfe, he maketh another manner of account, for as he loveth himselfe exceedingly, so is he very loth to believe a thing, that may be occasion of so great paine and griefe unto him as the same would be.

But we see daily that such persons are oftentimes foulely deceived, and that their dreames turne cleane contrary to their fond imaginations, for as touching others, of whose lives they had small hope, that they should have any long continuance, they live a longer time then they ever imagined they could have done: & they themselves that thought to live and remaine here a long while, doe lead the dance and depart out of this world before them. So that it fareth with them as with yong Seamen that begin to saile in the Sea, who when they come forth of the Haven mouth it seemeth unto them, that the land and houses doe depart away

from them (which is nothing so) but contrariwise, it is they themselves that move and depart away, and the Land remaineth stil in his old place.

Of the miseries of mans life.

SECT. VI.

ALthough our life be subject to all these miseries before rehearsed, yet if that little time of life were wholly life indeed, it were somewhat: but the greatest misery of all is, that the life which a man hath to live, (whether it be short or long) is altogether subject to such a number of miseries and calamities, both of body and minde; as it may more truely be termed death then life.

Wherefore, according as the Poet said very well: *Not to live, but to passe the life well is life.* So, although this life bee very sparing and short in all other things, yet in troubles and miseries

ries it is very plentifull and long. Vndoubtedly our life is but short, respecting the life it selfe: and if we respect the time of injoying it, it is yet much shorter, but if we consider how insufficient it is towards the obtaining of wisedome, it is little or nothing at all. Howbeit, although it be indeed very short for all good things, yet in one thing I find it long, that is, in bearing of paine and misery.

O dangerous straite, in which the lesse time thou hast to passe, the more perill and danger thou hast in the passage. Certainely, if wee had eyes to consider ourselves, and to see our own case, we should alwaies goe weeping and lamenting our owne state, as men condemned by the just judgement of Almighty God, to suffer so great miseries. But that our misery might be yet more increased on every side; this misery is added to all the rest, that being in miserable case we live like men

in a frensie, and doe neither feele nor understand our owne misery and wretchednesse.

These two Philosophers, *Heraclitus*, and *Democritus*, (although they were Infidels) perceived the same better then we do; of whom it is reported, that the one passed his life alwaies weeping, and the other alwayes laughing, forasmuch as they saw cleerely, that all our life was nothing else but meere vanity and misery.

If thou doubt of this, tell me (I pray thee) what meane all these carks and cares wherein men do live? what a number of infinite sorrowes, griefes, anguishes, feares, passions, suspicions, malices (with other the like tribulations and afflictions) is the soule of man subject unto? Vnto all which passions man is so prone, that many times he is in a passion without any cause, and feareth where there is no cause at all to feare: and when there is no other

man

man to vexe and torment him outwardly, hee then vexeth and tormenteth himselfe inwardly, as holy Iob confessed in these words, when he said; *why hast thou (O Lord) set me against thee? I am become irkesome and burdensome even unto mine owne selfe.* Iob 7.20.

Of the externall diseases and calamities that happen to mens bodies, and of the inward afflictions and cares of the minde.

SECT. VII.

NOw as touching the externall miseries of the body, who is able to number them? How great labour and paine must we take to gaine a piece of bread, whereby to sustaine our lives? The very birds and bruit beasts are fed without any occupation, labour, or paine; but man is constrained to sweat day and night, and to turmoile both by Sea and

Land

Land to get his living.

This is that misery which the Prophet lamented, when he said: *The dayes of our life consume away like the Spiders web.* For like as the Spider laboureth day and night in spinning of her web, wasting even her owne bowels, and consuming her selfe to bring it to an end, (and all this long and costly travell is ordained to none other purpose, but onely to make a fine and tender Net to catch Flies withall:) even so the silly miserable man, doth nothing else but labour and toile night and day, both with body and mind, and all this his travell serveth to none other end, but onely to catch Flies, I meane, to procure vaine & trifling things, and of very small value. Psal. 89. 10.

And sometimes it falleth so out, that after much travelling up and down, and great labour & paines taken therein, when the web is fully finished and brought to an end: there commeth suddenly a bluste-

blustering blast of wind, that carrieth away the web and the owner withall, and so both the work and the workeman perish wholly together at one instant.

And yet were it so, that with all these painefull travels & labours, our life were safe and secure, then our misery should not be so great as it is: but though our life be secure from famine and hunger, yet it is not free from the plague and pestilence, & from infinite other dangers and diseases, that do daily and hourely assault us. Who is able to number, how many kinds and diversities of diseases, nature hath ordained for mans body?

Our short life is not safe and secure, but subject to infinite dangers and diseases.

The Bookes of the Physicians, are full fraught with the declaration of divers diseases, and remedies for the same; and yet we see that their Science increaseth every day, with the comming of new and strange diseases; insomuch, as the number of the diseases whereof wee have presently

experience

xperience, were utterly unnowne unto the ancient Phyſicians that were in times paſt. And et among all theſe remedies, carcely ſhall ye finde one that is leaſant or delectable: yea, and here be many of them that are nore irkſome and painefull then he very ſicknes or diſeaſes themſelves; inſomuch as one great torment cannot be remedied without another greater then it.

And if there be any complexions ſo happy, as that they have not bin aſſaulted with theſe kind of miſeries: yet are they not ſecure and exempt from other calamities and miſchances, wherewithall we ſee thoſe men to bee daily moleſted, that have not bin much vexed with ſickneſſe and diſeaſes. How many thouſands of men (trow ye) are drowned every day in the Sea? How many are devoured in wars? How many are endangered by earth-quakes? How many with over-flowings

of

of Rivers and great waters? How many with falling down of houſes? How many with the ſtinging and ſtriking of venomous beaſts? How many woefull Women in travell of their children, doe purchaſe (ful dearely) their childrens lives with their owne painefull deaths?

Now, although it be ſo, that the bruit beaſts doe fight againſt us, and although (in a manner) all things that were made to ſerve us, be no leſſe noyſome then ſerviceable unto us, yea rather it ſeemeth, that they all have (as it were) conſpired againſt us: yet for all this (I ſay) there might be ſome remedy found, if men would accord and agree together among themſelves, and were as comformable in peace, as they are in nature. But (alas) it is far otherwiſe. For even they themſelves, are in armes againſt themſelves: and among all creatures in the world, there is none, againſt whom

Among all creatures man is moſt cruell

whom man is more cruelly bent, then againſt the companion of his owne nature.

againſt the companion of his owne nature.

How many kindes of Engines, Artillery, Munition and weapons, have men invented to defend themſelves, and offend others? How many are daily ſpoiled of their lives, by the cruell ſword of their enemies? How many threatnings, robberies, injuries, wounds deaths, reproaches, ſlanders and impriſonments, doe men daily ſuſtaine by the malice and cruelty of other men? We ſee that neither the Land nor the Sea, nor the high-waies, nor the common ſtreets, are free from theeves, robbers, murtherers, Pirats and enemies. The cruell anger and rage of the furious man, is at all times ready to be revenged of his enemies; yea, and he taketh great pleaſure in it.

What meane ſo many kinds of weapons? Such diverſity of Artillery? Such ſtore of Munition?

Such

Such abundance of Gun-powder? So many deviſers and inventers of new kinds of Stratagems, and cruel practiſes of War, but only to multiply and increaſe (on every ſide) the miſeries and calamities of mankind? In ſo much, as when wee are not moleſted with the ayre, nor with the Elements, we are perſecuted by the companions of our owne very nature.

Iulius Cæſar. It is written of one onely man called *Julius Cæſar*, (who among all the Emperors was moſt commended for clemency,) that even he alone with his Armies, ſlew in divers battels, above a Million and a hundred thouſand men. Conſider, now, how many more he would have ſlaine, if hee had beene cruell, ſeeing hee ſlew ſo many, being commended and praiſed for a very gentle and a mercifull Prince?

Tully. *Tully* alſo maketh mention of a notable Philoſopher, who wrote a booke concerning the deaths of men,

men, wherein he rehearseth many occasions of mens deaths that have hapned in the world; as by floods, plagues, pestilences, destructions of Cities, concourse of wild beasts, which comming suddenly upon some Nations, have utterly slaine & devoured them. And yet, after all this, he concludeth, that a far greater number of men have bene destroyed by men, then by all the other kinds of calamities, though they were all joyned together. Now what thing can be more ruthfull and of greater griefe and admiration then this? This is that politique and sociable creature that is borne without nailes, without weapons, and without poison, to live in peace and concord with other living creatures: and yet he is full of hatred, cruelty, and desire of revengement.

Of the miseries incident unto all ages and states of this life.

But now, if we would make a discourse, and run throughout the miseries that are incident to all the

the ages and ſtates of this life: we ſhould finde our ſelves to be yet in far worſe caſe. How full of ignorance is the time of our infancy? How light and wanton are we when we grow to bee ſtriplings? How raſh and head-long be we in the time of our youth? How heavie & unwieldly when we waxe old men? What elſe is an infant, but a bruit beaſt in the forme of a man? What is a yong Boy, but as it were a wilde, untamed, and unbrideled Colt? What is a heavie and unwieldy old man, but even a Sacke ſtuffed with griefes and diſeaſes?

The greateſt deſire that men have, is to live untill they be old, at which age, a man is in farre worſe caſe then in al his life time before, and then he ſtandeth in moſt need, and hath leaſt helpe and ſuccour. For the old man is forſaken of the world, he is forſaken of his owne kinsfolke, friends, and acquaintance: he is

forſaken

forsaken of his owne senses; yea, he forsaketh himselfe, in that the very use of reason forsaketh him: and hee is onely accompanied with his painefull aches, griefe, and diseases; for his company and conversation is then very irkesome and troublesome unto the whole house where he dwelleth. This is the marke (forsooth) whereupon the eye of man is so earnestly fixed: this is the happy state which all men doe so greedily desire: and hereunto tendeth the worldly felicity, and the ambition of long life.

As concerning the states of men, we should never make an end, if wee should rehearse the little contentation that is to bee found in each of them, and the great desire that every one hath, to change his own state and condition with the state of others; thinking that hee should have greater hearts ease in another mans state, then hee hath in his owne.

There is little contentation in the states of men, and each one desireth to change his state with the state of others.

own. And thus do men continually vexe and turmoile themselves; like unto a sicke man, that doth nothing else but tumble and tosse himselfe in his bed, from one side to another, perswading himselfe, that by meanes of these often changes and removings, he shall finde more rest and ease then he had before, and yet he findeth in very deed, that he is foulely deceived, forasmuch as the cause of his disquietnesse resteth within himselfe, which is his owne griefe and disease.

To conclude, such is the miserable state and condition of this life, that the Wiseman had good cause to say: *Great and heavie is the yoke that the children of* Adam *carry upon their neckes, even from the day they came forth of their mothers wombe, untill the day of their buriall, which is the common mother of all.* Eccles. 40. 1.

As S. *Bernard* was not afraide to say, that hee thought this life S. Bernard.

little

little better, then the life of hell it selfe: were it not for the hope we may here have to attaine unto the Kingdome of Heaven.

The miseries of this life are ordained as a punishment for sin, and to withdraw our hearts from the inordinate love of this life.

And albeit all these miseries do come unto us as a punishment for sin, yet was it a very merciful and medicinable punishment: for the providence of Almighty God did so ordaine it, meaning (thereby) to withdraw and separate our hearts from the inordinate love of this life. The very cause why he put so much bitter mustard upon the breasts of this life, was to weane us from it.

The cause why he suffered our life to become so filthy, was, that we should not set our love upon it. The cause why he would have us to be molested and vexed so oftentimes in this life, was, that we might the more willingly forsake it, and sigh continually for the true life, which is in the world to come. For if we be so unwilling to forsake this life,

(being wholy so miserable as it is:) if we be now ever whimpering and whining for the fruits and flesh-pots of Egypt, what would wee doe, if our life were sweet and pleasant? And what would we doe if it were wholy liking, and delightfull to our taste and appetite? who would then (trow yee) contemne it for Gods sake? Who would then exchange it for Heaven? who would then say with S. *Paul, I have a desire to be loosed from this flesh, and to bee with Christ.*

Exod. 16. 3.

Phil. 1. 23.

Of the last misery of man, which is death.

SECT. VIII.

AFter all these miseries succeedeth the last, and of all others most terrible, which is death. This is that misery, whereof a certaine Poet lamented, saying: The best dayes of mortall men are those that passe first away.

way, and then succeedeth a number of sicknesses and diseases, and with them heavie and dolefull age, and continuall trouble: and above all, the sharpnesse of cruell death. This is the lodge and end of mans life, whereof holy *Job* said: *I know well O Lord, that thou wilt deliver me even to death, where there is an house prepared for all men living.* Iob 30. 23.

How many the miseries are that be included in this misery alone, I will not take upon me to declare at this present: onely I will rehearse what a holy father saith, by way of exclamation against death, in this wise; O death, how bitter is the remembrance of thee? How quickly and suddenly stealest thou upon us? How secret are thy paths and waies? How doubtfull is thy houre? And how universall is thy signory and dominion? The mighty cannot escape thy hands, the wise cannot hide themselves away from thee,

and the strong lose their strength in thy presence.

Thou accounteſt no man rich, for so much as no man is able to ransome his life of thee for money; Thou goeſt every where, thou ſearcheſt every where; and thou art every where. Thou withereſt the hearbs, thou drinkeſt up the windes; thou corrupteſt the aire, thou changeſt the ages, thou alteſt the world, thou lickeſt not to ſup up the Sea. All things doe increaſe and diminiſh, but thou continueſt alwaies at one ſtay. Thou art the Hammer that alwaies ſtriketh, thou art the ſword that never blunteth: thou art the ſnare wherein into every one falleth; thou art the priſon whereinto every one entreth, thou art the Sea wherein all doe periſh; thou art the paine that every one ſuffereth, and the tribute that every one payeth.

O cruell death, why haſt thou not compaſſion of us, but com-

meſt

meſt ſtealing ſuddenly upon us, to ſnatch us away in our beſt times, and to interrupt our affaires, when they are well begunne and brought to a good forwardneſſe? thou robbeſt from us in one houre, as much as we have gained in many yeeres: Thou cutteſt off the ſucceſſion of kindred and families; Thou leaveſt Kingdomes without any heires; Thou filleſt the world with Widdowes and Orphanes; thou breakeſt off the ſtudies of great Clarkes; Thou overthroweſt good wits in their ripeſt age: Thou joyneſt the end with the beginning, without giving place to the middle. To conclude, thou art ſuch a one as Almighty God waſheth his hands of thee, & cleareth himſelfe in plaine words, (by the mouth of the Wiſeman) ſaying: that *hee never made thee, but that thou hadſt thine entry into the world, by the very envie and craft of the Deuill.* Wiſd. 1. 13.

9. What fruit and commodity may bee taken by the foresaid considerations.

Sect. IX.

THese are the miseries of our life, with infinite others: the consideration whereof a man ought to direct unto two principall ends among others; the one to the knowledge and contempt of the glory of this world: and the other to the knowledge and contempt of our selves. For this consideration serveth very well both for the one and the other. But wilt thou understand (in one word) what the glory of this world is? Marke and consider with attention the state and condition of mans life, and thereby shalt thou perceive what the glory of this life is.

Tell me (I pray thee) can the glory of man bee more long or more stable then the life of man

It is most certaine that it cannot. For this glory is an accident, which is grounded upon this life, as upon his subject or foundation: and therefore when the foundation or subject faileth, the accidents must needs faile withall, and for this very cause no riches, no pleasures, no delights, can continue any longer time with a man, then untill his grave, forsomuch as then faileth the foundation, whereupon all these things are built and have their stay: which foundation is our life.

The riches, pleasures, and delights of this life cannot continue any longer then the life is selfe.

Now, (tell me then) if this life be such as thou hast now heard described unto thee, to wit, short, uncertaine, fraile, inconstant, deceitfull, and miserable, how long can the building indure, that shal be framed upon this foundation? How long can the accidents continue, that shall be grounded upon so weake a substance? When thou hast considered this point well with thy selfe; thou must needs

needs say, that they shall indure no longer then the foundation and substance it selfe indureth: and thou must needs confesse, that many times they indure not so long as wee see by daily experience in the goods of Fortune, which with many men have an end before their life endeth.

Now, if that saying of the Poet *Pindarus* be true, to wit, that this life is no more but a dreame of a shadow, what thinkest thou then is the glory of this world, which is of shorter continuance then our life? What account wouldst thou make of a goodly building, in case it stood upon a false foundation? What account wouldst thou make of an Image of waxe, (very richly and curiously wrought) in case it were set against the Sunne, where it is certaine, that as soone as the waxe should bee molten, forthwith the forme of the Image would be utterly defaced, & lose his beauty?

Why doe we make so little account of the beauty of a flower, but becauſe it groweth upon ſo weake a ſubject? For ſo ſoone as it is nipt off from the ſtaulke, incontinently it loſeth his faire gloſſe and beauty.

It is not poſſible to have beauty of any firme continuance, in a matter ſo fraile and corruptible. It followeth therefore, that the glory of man, is ſuch as the life of man is. For although glory doe continue after the end of our life, yet what ſhall that glory availe him that hath no ſenſe or feeling thereof? What doth it availe Alexander now, whom thou ſo highly praiſeſt and commendeſt his Valiantneſſe, undoubtedly no more, but as S. Jerome ſaith, ſpeaking of Senſuall perſons; Woe bee unto thee Senſuall, that art praiſed where thou art not, to wit, here in the world, and art tormented where thou art indeed, to wit, in hell. S. Jerome.

Other ineſtimable commodities

maieit thou gather out of this consideration. For if thou consider all these miseries with good attention, thine eyes shall bee opened forthwith, and thou shalt wonder at the great blindnesse of men: yea, the very strangenesse of it shall cause thee to say to thy selfe; Good Lord, what cause is there why this miserable lineage of *Adam* should ware proude? From whence commeth such puffing and arrogancy of minde? Such hauty and lofty courages? So great contempt of others? Such estimation of our selves and so great forgetfulnes of Almighty God? Wher cause hast thou to bee proud thou dust and ashes? Why dost thou magnifie and advance thy selfe thou filly wretch of the earth? Why dost thou not hold down thy Peacocks taile beholding thy foule feet, to wit, the vilenes of thy state & condition?

What cause hast thou to seeke so carefully for the glory of this

world,

world, seeing it is mingled with so many miseries? What thing is there so sweet, but that it may be made bitter with the mixture of so many sower & bitter sawces?

Moreover, if this life be a vale of teares, a prison of guilty persons, and a banishment of them that be condemned; how canst thou settle so great vanity, so great pompe and pride of the world, such gay ornaments, and stately furniture of houses and families, in the place of teares? How canst thou imagine to make this a place of pastimes and pleasures, of feasts and banquets? How canst thou be so diligent to heape so greedily together for the provision of this world, and be so forgetfull of the world to come? as if thou were borne onely to live here in the earth with brute beasts, and hadst no part in heaven with the glorious company of holy Angels.

Surely, I must needes say, that thou

thou art very much wedded to misery: and that thou camest out of a marvellous miserable stocke, if so many arguments of the miseries of this world, bee not able to open thine eyes, and make thee to discerne so grosse and palpable a blindnesse.

Meditation for Wednesday MORNING.

Of the houre of death.

This day when thou hast prepared thy selfe thereunto, thou hast to meditate upon the houre of death, which is one of the most profitable consideracions that a Christian man may have, as well for the obtaining of true wisedome, and eschewing of sin, as also to move him to begin to prepare himselfe in time for the houre of death.

BVt to the intent that this consideration may be profitable

table unto thee, it shall behoove thee to make thy petition unto Almighty God, beseeching him to grant thee some feeling of such things as are wont to passe in this last conflict, that thou maiest dispose of thy lands and goods accordingly, and direct thy life in such sort as at that time thou wouldest wish thou hadst done.

Now therefore that thou maiest have the better feeling in this matter, think upon it, not as thou wouldest of a thing that were to come, but (as it were) even now present: and thinke upon it, not as of a thing that appertaineth to others, but as of a thing that belongeth properly to thine owne selfe: making this account, that thou liest now very sicke and weake in thy bed, and in such a dangerous case that thou art vtterly forsaken of thy Physitions, and that they are all perswaded, that thou wilt die within few houres.

1. Of

1. *Of the uncertainty of the houre of our death.*

CONsider now first, how uncertaine that houre is, in which death will assault thee; for thou knowest neither on what day, nor in what place, nor how thou shalt bee disposed, when death shall come unto thee. Only this thou knowest, for most certaine, that die thou shalt; all the rest is uncertaine, saving that ordinarily this houre is wont to steale upon us, at such a time as a man is most careless, and thinketh least of it.

2. *Of the separation or parting of the soule from the body at the houre of death, and of the horror and lothsomnesse of our grave.*

SEcondly, consider what a separation shall then bee made, not onely betweene us and all things we love in this world, but also, even betweene the soule and

the

the body, which have beene such ancient and loving companions. If it bee thought so grievous a matter to be banished out of our native country, and from the natural ayre, in which a man hath beene bred and brought up, (although the banished man might carry with him whatsoever hee loveth:) how much more grievous then shal that universall banishment be from all things that we have: from our lands, from our goods, from house, from wife, from father, mother, children, kinsfolkes, friends and acquaintance: from this light and from this common ayre: yea, to be shut from all things of this world. If an Oxe make so great bellowing, at what time he is separated from another Oxe, with whom he hath beene used to be yoked, and to draw in the plough: what a bellowing will thy heart then make, when death shal separate thee from all those things, where-

wherewith thou hast been yoked and carried the burthens of this life?

2. Of the great paine, fear, & doubt that is in the houre of death, to consider what shall then become of the soule & of the body and goods.

CConsider also, what a grievous paine it shall then be to a man, when a certaine representation shall be made unto his minde, foreshewing in what case his body and soule shall be after his death. For as touching the body, he knoweth for certaine already, that though it hath been hertofore never so much honored and cherished, yet there shall no better provision be made for it, but only a hole, seven foot long, where it shall remaine in company of other dead bodies. But as concerning the soule, who knoweth what shall become of it, or what lot shall fall upon it? For

although

although the godly may perſwade and aſſure themſelves of the love and favour of God towards them in Ieſus Chriſt, (by whoſe death they are delivered from the wrath of God, & made heires of his mercy,) yet the wicked and unbeleevers (to whom the death of Chriſt is not availeable, becauſe they live like Infidels, and die in their ſinnes without repentance,) have juſt cauſe to doubt and ſuſpect their owne eſtate, to feare the juſtice and wrath of God, and to deſpaire of his mercy.

And as there is no greater joy nor comfort unto the children of God, at the houre of their death, then to know that their ſoules are in the hands of the Lord, free from all torment: ſo there can be no greater anguiſh and griefe unto the wicked, at that houre then to conſider, that their ſoules ſhall paſſe from their bodies, into the hands of devils, to be puniſhed in

Hell-

Hell fire with endlesse torments.

4. Of the particular account we must make to Almighty God, at the houre of our death, of all our whole life past.

After this anguish, there followeth another no lesse then this, to wit, the particular account of all our whole life, which at the very houre of every mans death, must bee made unto Almighty God. This account is so dreadful, that it causeth even the most stoutest men that are, to tremble and quake for very feare.

It is written of a famous holy Father, that being at the point of death, he beganne to bee afraid: whereat his Schollers marvelled, and said unto him; What father! are you now afraid of your account? Vnto whom he answered, Yea, yea, my sonnes, this feare is no new thing in me, for I have alwaies lived with the same.

At that time, all the sinnes of a

mans

mans former life are represented unto him like a squadron of enemies, ready sett in battel aray to assault him. Then are the greatest sinnes, and those wherein he hath taken greatest delight, represented most lively unto him, and are the cause of greatest feare. Then commeth the yong Virgin to his mind, whom he hath dishonored: Then come the Maides and household servants, whom he hath solicited & provoked to lewdnes: Then come the poore folkes, whom he hath injured, and evill intreated. Then come his neighbours, whom he hath offended: Then shall there cry out against him, not the blood of *Abel*, but the precious blood of our Saviour Iesus Christ whom hee hath crucified againe: and whose blood hee hath shed afresh, when hee gave scandall and offence to his neighbour.

And if this cause must be judged according to the Law, which saith:

Exo. 21. 24. saith: *Eye for eye: tooth for tooth, and wound for wound:* what shall hee looke for, that (by his evill counsell or lewd example) hath beene the occasion of the losse of a Christian soule, if he be judged by that Law? O how bitter shall the remembrance of the delights and pleasures past be at that time, unto him which at other times seemed so sweet?

Pro. 23. 31. 32. Undoubtedly, the Wise man had very good cause to say; *Looke not upon the Wine when it is red, and when it sheweth his colour in the glasse: for although (at the time of drinking) it seeme delectable, yet in the end, it will bite like a Serpent, and poyson like a Cockatrice.*

O that man would understand, how true a saying this is, that we have here rehearsed. What Serpents sting is there that doth so sting & vexe a man, as the dreadfull remembrance of his pleasures past, shall doe at the houre of his death? These are the dregs of that

poy-

poysoned cup of the enemy. These be the leavings of that cup of Babylon, that seemeth so gaily guilded in outward appearance. Ier. 51.7. Apoc. 18. 8.

5. *How the Church of Christ comforteth and helpeth the sicke person, at his departure out of this world.*

AFter all this, consider, that when the Physicians perceive their Patient to be past recovery, and that there is no hope of longer life remaining, then (and for the most part not before) the sicke man sendeth for the Preacher or Minister, whom (perhaps) in time of his health and jollity, he hath despised and contemned. Then he is content to be instructed by him in matters of Religion, and to learne at his mouth the way of salvation.

Then hee desireth to bee commended unto God, by the devout and godly prayers of the Congregation: and (happily) requireth to

Luke 22. 19,20. to receive the Sacrament of Christs blessed body and blood, in remembrance of his death and passion: that by meanes of this divine and heavenly meat, he may be spiritually united unto Christ his head, and made a member of his mysticall body.

1 Cor. 10. 16,17. Thus doe the faithfull with prayers and Sacraments, comfort and help the sicke persons at their departure, when they are not able to helpe themselves, by reason of the extremity of their paine and griefe, and continuall increasing of their sicknesse, which will scarce permit nor suffer them to call upon Almighty God, or to desire him of helpe and succour, though they would faine inforce themselves so to doe.

What great griefe and anguish of minde shall the sicke person then abide, in calling to minde his wicked and sinfull life, which at that time (especially) the devill laboureth to bring to his remem-

brance?

brance? How gladly wisheth he at that time, that he had taken a better way? And what a vertuous kind of life would he then determine to lead, if hee might have time to doe the same.

6. Of the pangs of death, and of the great paine and agony, the soule abideth at her departure out of the body.

COnsider then also, those last accidents and pangs of the sicknes which be (as it were) the messengers of death, how fearefull and terrible they be. How at that time the sick-mans brest panteth; his voice waxeth hoarse; his feet begin to die; his knees waxe cold and stiffe; his nostrils run out; his eyes sinke into his head; his countenance looketh pale and wan; his tongue faulteretb, and is not able to doe his office; finally, (by reason of the hasty departure of the soule from the body) all his senses are sore vexed

vexed and troubled, and doe vtterly lose their force and vertue.

But above all, the soule is then in most paine, and suffereth greatest griefes and troubles; for at that time shee is in a very great conflict and agony: partly for her departure from the body, and partly for feare of her dreadfull account, which is then to bee made; because shee is naturally loth to depart from the body, and she liketh well her lodging, and is in very great dread to come to her account before Almighty God.

Now, when the soule is thus departed out of the flesh, yet there remaine two voyages for them to make with him; the one, to accompany the body untill it bee laid in the grave: the other, to follow the soule to her particular judgement, where her cause is presently to be determined. And thou hast to consider diligently what shall become of each of

Heb 9.27

of these two parts.

1. Of the Funerals and burying of the body, with the filthinesse and lothsomnesse thereof after it is dead.

COnsider now, in what a plight the body is, after the soule hath forsaken it: and what a worthy garment they provide to wind it in; and what haste his Friends and Executors doe make to get him quickly rid away out of the house. Consider also the Funerals, with all the other circumstances that are wont to happen therein; the often ringing of bells, (to shew that some one is to be buried,) the questioning in the streetes one of another who is dead; the accompanying of his corpse to Church, the Funerall Sermon, that is wont to be made in praise of him, who (haply) deserved no such commendation; the sorrowfull weeping & mourning of his Wife, Children, Kinsfolke,

folke, Servants, and Friends for him; and finally, all the other particulars that are wont to happen, untill the body be laid and left in the grave: where it shall lie buried, until it be raised againe by the terrible sound of the Trumpet, at the generall day of Iudgement.

And such is the great change and alteration in worldly affaires, that it may so come to passe, and time may happen, when some building may be made neere unto thy grave (be it never so gay and sumptuous) and that they may digge for some earth out of the same, to make morter for a Wal, and so shall thy silly body, being now changed into earth, become afterwards an earthen Wall; although it be at this present, the most noble body, (and most delicately cherished) of all bodies in the world.

And how many bodies of Kings & Emperors (troweſt thou) have come already to this promotion?

8. What

8. *What becommeth of the soule after it is departed from the body.*

NOw, when thou hast left the body in the grave, goe from thence forthwith and follow after the soule, and consider what way it taketh thorow that new Region whether it goeth: what shall everlastingly become of it for ever and ever; and what judgement it shall have.

Imagine that thou art now present at this judgement, and that thou seest all the whole Court of Heaven to expect the end of this sentence: where the soule shall give a particular account, and bee charged and discharged of all he hath received, even to the value of a pins point: yea, and (as our Saviour himselfe affirmeth) of every idle word. There an account shal be required of his life, of his lands and riches, of his household and family, of the inspirations of

Iob 31. 14. 2 Cor. 5. 10.

Mat. 12. 36. Luke 16. 2.

Almighty God, of the means and opportunity he hath had to lead a vertuous and godly life: and above all, he shall be straightly examined, what estimation he hath made of the most precious blood of our Saviour Christ, and of the use of his Sacraments.

Heb. 10. 29.

And there shall every man be judged (according to the account he shall make) of the gifts and graces he hath received of Almighty God.

Rom. 2. 6. Apoc. 22. 12.

The third Treatise, of the consideration of death: wherein the former Meditation is declared more at large.

The consideration of death, causeth a man to governe and frame well his life.

THe consideration of death, is very profitable for many purposes, and especially for three. First, for the obtaining of true wisedome, that is, to know how a man ought to governe & frame his life: for as the Philosophers doe say, in things that are ordained to any end, the rule and mea-

sure

sure whereby to direct them, is to be taken of the same end. And therefore, when men doe either build, or sailo, or doe any thing, they have alwaies their eye fixed upon the end which they pretend; and according to the same doe frame and direct all the rest of their doings. Now, considering that among the ends and termes of our life, death is one of them (whither we go all to take our rest) he that will indevour to direct his life in good order, let him fixe his eyes upon this mark; according to the same, let him dispose and direct all his affaires. Let him consider how poore and naked he must depart out of this world: and what a finall judgement he must passe at the houre of his death: and how he shall lye in his grave all betroden, and quite forgotten of all men; and according to this end, let him consider how to frame and direct the whole order & course of his life.

By this rule a certaine holy man governed and directed his life, that said: *Naked came I out of my Mothers wombe, and naked must I returne againe to my grave.* To what purpose then should I lose my time in purchasing & heaping together lands and riches, seeing nakednesse shall be mine end?

Iob 1.21.

For want of consideration of our death, doe grow all our fond errors and deceits

For want of consideration of this our end, doe grow all our errors & deceits. Hereof commeth our presumption, our pride, our covetousnesse, our pleasures, our niceneſſe and delicatenesse, and the vaine Castles and Towers of winde, which we build upon the sand. For if we would consider in what case we shall be after a few dayes; when we are once lodged in that poore silly cottage of our grave, we should be more humble and more temperate in our life.

How could he possibly have any sparke of presumption, that would consider that he should be there dust and ashes? How could

he finde in his heart to make a God of his belly, that would consider that hee shall become there wormes meat? Who could ever be perswaded, to occupy his braine in such lofty and fantasticall thoughts and devises; if hee did but consider and weigh, how fraile and weake the foundation is, whereupon all his fond designements are grounded?

Who would endanger the losse and destruction of himselfe, in seeking for riches both by Land and Sea, if he considered, that at his death he should carry no more with him but a poore winding sheet? To conclude, all the works of our life would bee duly corrected and framed in good order, if we would measure and frame them out by this rule. For this cause the Philosophers said, *That the life of a wise man, was nothing else but onely a continuall cogitation and thinking of death*: forasmuch as this consideration teacheth a

The life of a wise man is a continuall thinking of death.

man, what thing is somwhat, and what is nothing, what he ought to follow, and what to eschew, according unto the end whereunto he must certainely arrive.

It is written of those Philosophers called *Byrcmanti*, that they were so much given to think upon their end, that they had their graves alwayes open before the gates of their houses to the intent that both at their entry and going forth by them, they might alwayes be mindfull of this journey and passage of death.

Ier. 18, 2. Almighty God said unto the Prophet *Jeremy*, that hee should goe downe into a house where earth was wrought, for that hee would there speak with him. Almighty God could have spoken with his Prophet in any other place, but he chose to speak with him in that place, to give us to understand, that the house of earth, (which is our grave) is the schoole of true wisedome: where

Almighty

Almighty God is wont to teach those that be his. There he teacheth them, how great is the vanity of this world; there he sheweth unto them, the misery of our flesh, and the shortnes of this life. And above all, there he teacheth them to know themselves; which is one of the highest points of Philosophy that may be learned.

Wherefore (O thou man) descend downe with thy spirit into this house, and there shalt thou see who thou art, whereof thou art come, where thou shalt rest, and wherein the beauty of thy flesh and glory of this world doe end. So shalt thou learne to despise all those things, that the world hath in reverence, for want of due knowledge how to consider them, because the world considereth no more, but onely the painted face of [illegible], that shineth very brauely and gaily at the Window.

It considereth not the miserable

and extreme parts of her, which (after that her body was devoured with Dogs) Almighty God would have to remaine whole, that thereby we might see, that the world is another manner of thing indeed then it appeareth in outward shew, & that we should in such wise consider the face of it, as to bee mindfull also of the extreme griefes and sorrowes wherein the glory of it endeth.

2 King. 9.30.

Secondly, this consideration is a great help to cause us to eschew and forsake sin, according as *Ecclesiasticus* witnesseth, saying: *Remember thy last end, and thou shalt never sin.* It is a great matter not to sin, and a great remedy also for the same, is for a man to remember that he must die.

Eccles. 7. 36.

It is reported of a certaine religious man, that being sore tempted with the beauty of a woman (whom hee had seene abroad in the world) and understanding that shee was dead, went to the

Iob. Cli.

grave where she was buried, and rubbed a napkin in the stinking body of the dead woman; and he used alwaies afterwards, (whensoever the Devill troubled him with any evill thought of her) to take the stinking napkin, and to put it to his nose, and say to himselfe: behold here (thou miserable wretch) the thing thou loveſt; and behold here what end the delights and beauties of the world have. This was a great remedy to overcome this sin. And the deepe consideration of death, is of no lesse importance then it, as S. *Gregory* saith: *There is nothing that doth so mortifie the appetites of this perverse flesh, as to consider in what plight the same shall be after it is dead.* S. Gregory.

The like story is reported of another religious man, who having his Table ready provided to goe to dinner, to eate somewhat for the refreshing of his weake and weary body, chanced sud-

denly

denly to have a remembrance of death, which cogitation (even as though it had beene a Constable or other like officer there ready to attach him) put him in such a feare and terror, that it caused him to refraine from his meat. Consider then, how much the remembrance of that dreadfull account, that we must make at the houre of our death is able to worke in the heart of a just man, seeing it caused this man to abstaine from a thing that is so lawfull and necessary to be done.

Certainely, this is one of the most wonderfull things in all the world: that men knowing so assuredly, that at the very houre of their death, a particular account shall be required of them of all their whole life: yea, and of every idle word, will (notwithstanding) run headlong with such facility into sinne.

If a way-faring man, having

bus

but one farthing in his purse, should enter into an Inne, & placing himselfe down at the Table; should require of the Hoast to bring in Partridges, Capons, Pheasants, and all other delicates, that may be found in the house, and should sup with very great pleasure and contentation, never remembring, that (at the last) there must come a time of reckoning; who would not take this fellow either for a jester, or for a very foole?

Now what greater folly or madnesse can be devised, then for men to give themselves so loosly to all kinds of vices, and to sleepe so soundly in them, without ever remembring, that shortly after at their departing out of their Inne, there shall be required of them a very strait and particular account of all their dissolute and wicked life?

The devill laboureth all that he can, to make us

Wherefore it is verily to bee thought, that the devil laboureth all

neglect and forget the account we must make of all our whole life, at the houre of our death.

all that he can, to make us utterly to neglect and forget the remembrance of our account, that we must make at the very houre of our death: becauſe hee knoweth full well, what great profit and commodity, would ariſe unto us by the continual remembrance of the ſame. For otherwiſe, how were it poſſible, that men ſhould forget a thing that is ſo terrible and fearefull? Yea, ſuch a thing as they know moſt aſſuredly will come and ſteale upon them at their own houſes? If we have but the leaſt doubt or ſuſpicion in the world, of loſing a little worldly riches, or of ſome other like thing: it maketh us oftentimes very carefull and watchfull, and cauſeth us to loſe both our ſleepe and our health.

How happeth it then, that the remembrance of death, (which as well to the body as to the ſoule, is the moſt horrible and dreadfull thing that may come unto us)

cauſeth

causeth us not likewise to be very carefull and watchfull, in making provision before hand for the comming of it? Surely, it seemeth unto me a thing very much to bee marvelled at, that men should be so carefull as they be, in trifles and matters of small importance, and live so negligently, and without all care, in things that are of so great importance unto them, as is their everlasting salvation or damnation.

Thirdly, this consideration of our death, is a great helpe, not only to provoke us to live a good life, (as it hath beene said) but besides that, to die well. In things that be hard and difficult, foresight & preparation before hand, is a very great help to bring them well to passe. Now, so great a leape as is the leape of death, (which reacheth from this life to the everlasting life to come) cannot well be leaped, unlesse we make a great course, and fetch a long

The consideration of death provoketh us not onely to live a good life, but also to die well.

long race to runne the same; No great thing can be well and perfectly done at the first time. Seeing therefore it is so great a matter to die, and so necessary to die well, it shal be very expedient for us to die oftentimes in our life, that we may die well at the very time of our death.

The Soldiers that be appointed to fight, doe first practise themselves in such feats and exercise, as whereby they may learne in time of peace, what they must do in time of warre. The Horse also that must run at the Tilt, traverseth all the ground before, and trieth all the steps thereof, that at such time as he cometh to make his course, he be not found new and strange in doing his feat.

Wherefore, sith wee must all needs run this course (forsomuch as there is no man alive but must die) considering also that the way is so obscure and stony (as all men know) and the danger so great,

treat, that whosoever falleth, shal be tumbled downe headlong into the bottomlesse pit of hell fire: it shall be requisite, that we doe now tread diligently before hand all this way, and consider particularly all the steps & places thereof, one by one, for asmuch as in every one of them, there is much to be considered. And let us not thinke, that it is enough to consider what passeth outwardly about the sicke mans bed; but let us endevour much more to understand, what passeth inwardly in his heart.

Of the uncertainty of the houre of death; and what a griefe it is at that time, to depart from all things of this life.

Sect. 1.

TO begin now even from the beginning of this conflict, consider, that when death shall come upon thee, it will come at such

Death stealeth upon us at such a time as we thinke least thereof.

such a time, as when thou thinkest thy selfe in most safety, and suspectest least of the coming thereof: as we see by experience it is wont to happen unto many. *The day of our Lord* (saith the Apostle) *shall come like a thiefe*, which watcheth alwaies to come at such times, as men are most careleſſe, and thinke themselves in most safety; that he may take them vpon a sudden at unawares.

1 Thes. 5. 2.

And so wee see it happeneth most often, that even at that time, when men doe least thinke to die, and when they are least mindfull of their departure out of this life; yea, when they cast their accounts before hand to make great purchases and buildings, and to set upon great enterprises of many daies and yeeres, then commeth death suddenly upon them, and disappointeth them of all their vaine hopes and designements; and utterly overthroweth all their fond imaginations and buildings,

ildings, which they made in the
re. And so is that saying fulfil-
d of the holy King. *My life*
(saith he) was cut off, like as the
weaver cutteth off his thred, while I
was yet in the beginning, he cut me
off from Morning to Evening: thou
wilt make an end of me. Esay 38. 12.

The first stroke wherewith
eath is wont to strike, is the
care of death. Surely this is a ve-
y great anguish unto him that is
n love with his life, & this fore-
warning is such a great griefe un-
o a man, that oftentimes his car-
all friends doe use to dissemble
; and will not have the sicke man
o beleeve it, lest it should vexe
nd disquiet him. And this they
will doe sometimes, though it be
o the prejudice and destruction
f his miserable soule. *The first stroke of death, is the feare of death.*

King *Saul* had a very stout and
valiant courage: but after that the
shadow of *Samuel* appeared unto
him, and had told him that hee
should die in the battell, adding

more-

1 Sam. 28.19.

moreover these words, *To morrow, both thou and thy sons shall be with mee:* the feare and terrour (which he conceived at these tidings) was so great, that at the very instant hee lost all his force and courage, and fell downe to the ground as a dead man.

Now, what great griefe will it be to a man that is in love with this life, when such like newes shall be signified unto him? for immediately upon this denunciation, there shal be represented unto him, his departure and perpetual banishment from this world, and from all things that be in the same. Then shall he see, that his houre is now come, and that the dawning of that dreadfull day appeareth now at his house: wherein he shall depart from all things that hee hath loved in this life. His body shall die but once, but his heart shall die as often, as he shall remember the losse of all those things, whereunto it be-

reth

eth love, and affection: for so much as death shall put the knife betweene him and them all, and make an everlasting division.

The deeper root the tooth hath in the jaw, the greater griefe it causeth at what time it is pluckt out. Now the heart of a wicked man, being so fast rooted in the love of the things of this life, it cannot bee, but that it must needs be a very great griefe unto him, when he seeth the houre is now come, wherein he must depart from them all. At that time, those things whereunto he beareth most affection, shall wound his heart most grievously: and that thing which was wont to be a comfort to him in his trouble, shall bee then a most cruell torment in vexing him.

The more we be in love with worldly things, the more griefe it will be unto us, to depart from them at the houre of our death.

S. *Augustine* declareth, that at what time he had determined to separate himselfe from the world, and from all the pleasures and delights thereof, it seemed unto

S. Augustine.

unto him, that they all represented themselves lively unto him, and said; *What? Wilt thou leave us for ever? And wilt thou never have any more to do with us?* Consider now then with thy self, what a griefe it will be to a carnal heart, when those things that he hath most loved, doe represent themselves at that houre unto him; and when he seeth that he shal be spoiled of them all, in such wise that he shall be inforced to say: Now shall this world have no more to doe with me, neither this ayre, nor this Sunne, nor this Element.

Now shall I have no longer conversation and comfort of my children, my wife, my house, my lands, my goods, my pleasures and delights: of all things I am now left naked and bare, now will death spoile me of them all, now is mine old age at an end, now is the number of my dayes fulfilled, now shall I die unto all

maner

maner of things, and they all unto me; wherefore (O thou world) I bid thee farewell; yea, my lands, my goods, my riches, I bid you farewell; my friends, my acquaintance, my kinsfolke, I bid you farewell; my loving wife and my deare yong children, I bid you all farewell; for now (alas) shall we never see one another any more in this mortall flesh.

¶ Of the separation or parting of the soule from the body at the houre of death, and of the horror and lothsomnesse of our grave.

SECT. II.

THere is yet another separation after this more terrible and dreadful than this is: to wit, between the soule and the body, which have kept compauy so long time together, and have bin such hearty friends. The Devill hath spoiled the holy man *Job* of al manner of things, save onely of his

his life; and it seemed unto him that (in comparison of the [illegible] thereof) all the rest were of no account, and therefore he said,

Iob 2. 4. *Skin for Skin, and all that a man hath, will he give for his life.* This is the thing that naturally is most loved, and the separation whereof causeth much griefe.

If the separation of one wayfaring man from another, when they have travelled in journey together any time, doe cause such griefe and sorrowfulnesse: what griefe shall it be, when two such entire friends and companions, as the soule and body have been, are separated the one from the other, which have travelled together from their Mothers wombe, untill that very houre, and have had so many knots & bands of friendship betweene them? What griefe will it be, when the spirit shall say unto the flesh: I must now remaine all alone without thee, and the flesh shall likewise

make

make answer to the spirit saying:
and in what case then shall I be
without thee, seeing all the being
I have, I received of thee?

After this, it commeth naturally to a mans mind, to think what shall become of his body, when his soule is departed out of it, and in thinking hereupon, hee seeth that the best hap his body may have, can be no better then to bee laid in a little grave of earth. The baseness of which condition, maketh him to be (as it were) astonished; for considering on the one side what great estimation hee hath made of his body in times past, and seeing on the other side, what a base and vile place that is, wherein it must now be laid: he cannot but wonder exceedingly at it. He considereth and wayeth with himself, that the lodging which they will prepare for him in the earth, shall be strait and narrow: that it shall be also obscure and darke, stinking and full of

wormes, maggots, bones, & dead mens skuls, and (withall) so horrible, that it shal be very irksome to them that be alive, only to looke upon it.

And when he seeth, that this body, which hee was wont to make so much of; his belly, which hee esteemed for his God; his mouth, for whose delights the Land & Sea could scarcely serve; and his flesh, for which gold and silke was wont to be woven with great curiosity, & a soft bed prepared to lay it in, must now be laid in such a filthy and miserable dunghill, where it shall be troden upon, & eaten with foule wormes and maggots, and within few dayes be of as ugly a forme, as a dead caryon that lyeth in the fields; in so much that the wayfaring man will stop his nose, and run away in great haste, to avoid the stinking savour of it; when (I say) he considereth all this, and seeth that in stead of his soft bed,

he

he must lie there, upon the hard ground, in stead of his precious and gorgeous apparell, hee must have there but onely a silly poore winding-sheet, and in stead of his sweet odoriferous perfumes and Muskes, filthy rottennesse and horrible stenches, and in stead of his multitude of delicate dishes and waiting serving men, he must have there such an infinite number of crawling wormes, and filthy maggots feeding upon him: he cannot chuse (if he have any sense or judgement remaining in him) but marvel to see unto how base a condition such a noble creature is now come, and to consider with whom hee must now keepe company there, even fellow and fellow like, who in his life time had no fellow nor equal.

It is not the part of wise men to wonder at things: for the customable seeing of things every day, taketh away from them (be they never so great) all admiration and

wonder. And yet all this notwithstanding the great Wise-man wondered at this misery, though it be a matter whereof we have daily experience, when he said:

Eccles. 3. *If man and beast doe die both after one sort, what availeth it me that I have travelled so much in seeking for wisdome?*

If it were so, that the body (in this separation) should end in something that were of any price or profit, it would be some kinde of comfort unto us: but this is a thing to bee wondred at, that so excellent a creature shall end in the most dishonorable and loathsome thing in the world.

This is that great misery, whereat the holy man *Job* wondered (and surely not without good cause) when he said: *The*

Iob 14. 7, 8. *tree after it is cut, hath hope to revive and spring againe, and if the root of it doe rot in the ground and the stocke be dead in the earth, yet with the freshnes of water it springeth*

eth againe, & bringeth forth leaves as if it were newly planted: but man after he is once dead, withered and consumed, what is become of him?

Great (undoubtedly) was the tribute, that was laid upon the children of *Adam* for sinne: and the everlasting Iudge understood very well what penance he gave unto man, when he said: *Thou art dust, and into dust thou shalt returne againe.* Gen. 3. 19.

¶ Of the great feare and doubt the soule hath at the houre of death, what shall happen unto it after it is departed from the body.

Sect. III.

HOwbeit, this is not the greatest cause of feare, that a man hath at the houre of his death; but there is yet one farre greater, & that is, when the soule casteth her eyes further, and beginneth to thinke upon the dan-

gers of the world to come, and imagineth what shall become of her hereafter.

For this is now (as it were) to depart from the Haven mouth, and to lanch into the maine Sea; where none other thing is to be seene on what side soever yee looke, but onely Heaven and the water: which is wont to be an occasion of great feare, in such as are but new Sea-men. For when a man considereth that eternity of worlds, which followeth after death: and withall casteth his eye into the new and strange Region, which was never knowne nor travelled by any man alive, where hee must now begin to take his journey: when he considereth also the everlasting glory or paine which there must fall to his lot, and seeth; that whereſoever the tree falleth, there it shall remaine for evermore; and knoweth not on which of the two sides he shal fall. When he considereth (I say)

Eccle. 11. 3.

all

all these things: he cannot but be in a very great feare and trouble of minde.

And such is the miserable state and condition of those that have not repented them of the lewd and ungodly life which they have lead: and therefore cannot perswade their hearts and consciences of remission and forgivenes; nor assure themselves of the love and favor of God towards them. And then (no marvell) though they bee vexed with griefe and anguish of soule at that dreadfull houre, and die doubtfull, or rather despairing of their salvation. For if their owne consciences accuse them, and their hearts condemne them; then have the just cause to feare, lest Almighty God (who is greater then their hearts, and knoweth more then themselves) should pronounce the sentence of their just condemnation. 1 Iohn 3. 20.

But as for those that are in Christ Iesus, whose sinnes are as Rom. 8. 1.

utterly remitted, as if they had never committed any, and unto whom the righteousnesse of Christ is as freely and fully imputed and reckned, as if themselves had performed and wrought it in their owne persons: there is no condemnation for them to feare, and therefore no cause for them to doubt of their salvation: yea, they are sure that their Redeemer liveth, they know that they are translated from death to life, and that when their earthly house shall bee dissolved, they have an eternall building in the Heavens.

Iob 19. 25.
1 Iohn 3. 14.
2 Cor. 5. 1.

Right happy therefore and blessed are they (as *David* speaketh) whose unrighteousnesse is forgiven; and whose sin is covered: and happy are they to whom the Lord imputeth no sinne. Happy art thou *Manasses*, that after thy so many abominations and wickednesse; obtainedst grace to become repentant. And happy *Lazarus*, who from thy beggery and loth-

Psal. 32. 1.
2 Chron. 36.
Luke 16. 22.

lothsome sores, were carried by Angels into *Abrahams* bosome.

And happy O thou theefe, who upon thy true repentance, unfained faith, and hearty prayer, from the Crosse whereon thou hangedst, wert the same day received into Paradise. Luke 23. 43.

But O the misery of those sinful men, that either despaire or distrust of Gods endlesse mercy, and cannot perswade themselves to be of the number of those that are to be saved. Tenne thousand times unhappy *Cain*, that thoughtest thy sins to be more than could be pardoned. And thou unhappy *Judas*, that (notwithstanding thy desperate repentance for thy damnable sinnes) becamest thine owne executioner and from the honourable dignity of Apostleship, wentest to thine own place of everlasting perdition. Gen 4. 13. Mat. 17. 5. Acts 1. 25.

And although the case of all the wicked bee not so desperate as theirs was: yet in as much as they

cannot assure their hearts of Gods mercy, they have good cause to feare his justice, and cannot chuse but be in great anguish and perplexity, when they consider, shortly their soule shal be separated from the body, and yet they know not what shall become of the same for ever.

2 Reg 8. 9. We read that when *Benhadad* King of Syria was sick, he was in so great anguish and griefe of mind, for that he knew not whether he should die of that sickness or not; that he sent the Generall of his Army, with forty Camels loaden with treasure, unto the Prophet *Elizeus*, requesting him (with words of great humility) to rid him out of that perplexity he was in, and to put him out of all doubt, whether he should recover of that sickness or not. Now if the love of so short a life as this is, be able to cause a man to be in such a great care and pensivenes, how great care will a wise-man take,

take, when hee perceiveth himselfe to be in such a case as that he may truely say, that within two houres he shall have one of these two lots: to wit, either life everlasting, or death everlasting? And yet hee knoweth no certainty, whether of these two lots shall come unto him.

What martyrdome may bee compared to such a painefull anguish and griefe, as this is? how carefull should every one bee, to rid himselfe of this feare and perplexity, and how desirous to be freed from that doubtfulnesse and danger? Put the case now that a King were taken prisoner among the Turkes, and when his Embassadours should come to ransome him, the Turkes would propound, that the matter should be determined by casting of lots, and that if he happed to have a good lot, he should be ransomed, and goe home with the Embassadours of his Kingdome; but if contrariwise,

wise, that then immediatly hee should be throwne into a hot fiery Furnace, which were there prepared burning & flaming before him. Tell me (I pray thee) at the time when they should be casting these lots, & putting their hands into the vessell to take them out, and all the world in great expectation, waiting what should be the end thereof, and the King himselfe standing there present, beholding the doubtfull hap that must bee allotted unto him; in what a dolefull case thinkest thou) would hee then be? How troubled? How fearefull? How quaking and trembling? And how ready to promise and vow unto Almighty God all he could possibly doe, to be quite rid out of that horrible anguish?

Now, what is all this (be it never so great) but as it were a shadow, if it be compared with this danger that we speake of? How far greater is the Kingdome that

we

we seeke? How farre greater is the fiery furnace that we do feare? How farre more grievous is the perplexity and doubtfulnesse of the other? For on the one side, the Angels shall be there expecting for us, to carry us to the Kingdom of Heaven: and on the other side, the Devils, to cast us into the horrible Furnace of Hell fire: and the ungodly man knoweth not whether of these two lots shall happen unto him, which shall be determined either the one way or the other, within the space of one houre after his death.

Consider therefore in what a heavie plight thy heart shall be at this last instant: how fearefull, How humble, how abased before the face of him, who only can deliver thee out of this dãger? How carefull should est thou be to ease thy conscience of this anguish and torment? and how diligent, to procure unto thy selfe that joy and peace of conscience which they

they injoy, that can perſwade themſelves of Gods loves and favour towards them in Chriſt Ieſus?

How ſhouldeſt thou ſtudy and ſtrive to aſſure thy ſoule of her undoubted ſalvation; & to make thine Election ſure? As the Apoſtle ſpeaketh. How ſhouldſt thou indevour (with S. *Paul*) to have alway a cleere conſcience toward God and men, that when the time of thy diſſolution approacheth, thou maiſt ſay with the ſame Apoſtle; *I have fought a good fight, and have finiſhed my courſe, I have kept the faith: henceforth therefore there is laid up for me the Crowne of righteouſneſſe, which the Lord (that righteous Judge) ſhall give me at that day: and not to mee onely, but unto all them alſo that love and looke for his appearing.*

Acts 24. 16.

2 Tim. 4. 7. 8.

Of the particular account we must make to Almighty God at the houre of our death: whereby we come to understand all the errors and blindnesse of our whole life past.

Sect. IV.

After this anguish, there followeth yet another as great as it, (namely in such persons as have lived a lewd and dissolute life) which is, to come so late to think upon the account they have then forthwith to make, of all the disorders, and offences of their former life. O how wonderfully shall the wicked be confounded at that time, when the griefe of their paine shall cause them to open their eyes, which heretofore the delight and pleasure of sinne had closed them! in so much as they shall then clearely perceive, what false gods those were which they have served, & how deceitful those

At the houre of death it is a griefe to a sicke man, if he have lived licentiously, that he thinketh so late upon his account.

those riches were, which they have so greatly gaped after, and how by following that way (whereby they thought to have found rest) they find in conclusion their utter ruine and destruction.

The servants of the King of Syria, came to apprehend the Prophet *Elizæus*, and when Almighty God had strooken them all blind, by meanes of the prayer of the Prophet; the Prophet said unto them: *Come goe with me, and I will shew you him whom yee seeke.* And when he had thus said, hee carried them with him unto Samaria, and brought them into the Market place of the City, in the midst of all their enemies: and then made his prayer againe, and said, *O Lord, open the eyes of these miserable men, that they may see where they are.*

2 King. 6. 19.

Now tell me (I pray thee) when those men opened their eyes and saw whether they were come, (beleeving certainely before, that they

they went to find the party they sought for) how amazed and ashamed were they, when they saw how foulely they were deceived? Now, what thing (in the world) could make a more lively resemblance of the Proces and deceits of our life?

We doe all walke here in this world, by the way of our appetites and desires: some seeke after gold; others doe purchase lands, others do make great buildings; others seeke for pleasures and delights, others for offices and dignities; and each one is fully perswaded, that hee taketh the best and wisest way, to obtaine the thing that he desireth. But when the terrible presence of death, and the danger of our account discovereth the vanity of our hopes: then finding our selves to be in arrerages for our account, we shall cleerely perceive, how foulely we have beene deceived; and we shall see, that by following

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ing that way, wherby we thought to have found quietneſſe and reſt, we finde our perdition.

O what miſerable men are we? how blindly do we now wander up and downe in the world? What eyes ſhall we then have? how ſhall our judgement be then altered? how farre different ſhall it bee from that it was before? Then ſhall we plainely ſee, how all the things of this world are miſerable, her gods falſe, her wayes crooked, her hopes vaine, her promiſes lying, her pleaſures bitter, her glory ſhort and vaine.

Then ſhall wee perceive (although too late) how her riches were thornes, and her delights poyſon. To be ſhort, then ſhal we ſee, how our eyes have bin clozed up, and that we never knew whether we went: and (at the end of our journey) wee ſhall finde our ſelves in the ſtreets of Samaria, and in the ſnare of the judgement of Almighty God, and compaſſed about

bout with all our enemies, to
it, the Devils and our sinnes.
O how shal the wicked men be
onfounded at that houre? and
ow foulely they shall see them-
lves beguiled? How truly may
very one of them say at that
me, O miserable wretch that I
n, what other commodity have
now by all my pleasures past,
ut onely that I have provoked
this dreadfull houre, the indig-
ation of the Iudge against mee,
who must give sentence upon
e? Now pleasures are all dead
nd gone, and there remaineth of
hem neither relique or memory,
o comfort me withall; no more,
hen if they had never beene, yea,
contrariwise, they remaine as
thornes, that lie pricking all a-
bout my heart, they make my
cause doubtfull, they torment my
wofull soule now presently, and
peradventure shall torment it e-
verlastingly, for ever and ever.
This is the fruit that I have ga-
thered

thered of my dissolute and wanton life, and of all my carnall delights. This is the setting of my teeth on edge, that my gluttonies past doe cause mee now to have: my pleasures and delights have now forsaken me, they are quite gone away, and wil never returne againe; yea, perhaps (in stead of pleasures that continued but a moment) there are prepared for me everlasting horrible torments in Hell fire.

Now, what blindnesse can be greater then this? How much better had it beene for me, never to have bene borne, then to have offended him, of whose help and favour I have at this present so great need? How much better had it beene for me, that the earth had opened and swallowed mee up before I had once thought to offend him? O unfortunate day! O cursed houre, wherein I offended the Lord! Why did I not consider before hand of this dread-

dreadfull houre? Why was I not ſooner mindfull of this terrible iudgement? How were mine eyes blinded with ſo ſmall a glimpſe? Is this the way that I tooke to be ſo certaine and ſure? Is this the end that all the honours of the world come unto? What? Are all thoſe things which I have ſo greatly eſteemed heretofore, of ſo little account at this preſent?

After all this, there followeth alſo another griefe as great as this, which is the feare of the account which ſhall then be required of us: this is one of the greateſt troubles and griefes we ſhall have at that time. For beſides this, that it is ſo terrible a matter to enter into judgement with Almighty God, the very Devils alſo and Fiends of Hell, will increaſe this feare at that houre, which before they were wont to extenuate and diminiſh unto us, with the hope & colour of Gods mercy. Then will they put us in

minde

minde of the greatneſſe and profoundneſſe of the judgement of Almighty God, and of his juſtice, which they will then ſhew to be ſo great, that he pardoned not his owne onely Sonne for the ſinnes of others. *If this then be done in greene wood, what ſhall be done* (ſay they) *in dry wood?* Then the wicked man ſhal begin to tremble and quake for feare, and ſay to himſelfe; O miſerable wretch that I am, if that be true which all the Scripture reporteth, to wit, that Almighty God wil give to every man according to his workes, what may I hope to receive at his hands that have done ſo many wicked works? If the Goſpell ſay, that the tree ſhall be judged according to the fruit that it yeeldeth, what judgement may I look for, that have brought forth ſo many wicked fruits? If it be true which the Prophet ſaith, that none ſhall aſcend up to the Hill of God, unleſſe he have inno-

Luke 23. 31.

Rom. 2. 6. 1 Cor. 5. 10.

Matth. 3. 10. Matth. 7. 19.

Pſal. 24. 3. 4.

cent

cent hands, & an undefiled heart: whither shall I then goe, that have had such wicked hands, and such a filthy heart? If the saying of the Wise-man bee true, that whosoever shutteth his eares, and will not heare the Law, shall cry and not be heard, what may I looke for: that have had mine eares shut against Almighty God, and yet have had them so open, to hearken after lies and vanities of the world? Prov. 28. 9.

Wherefore (O my omniporent God) with what face shall I now appeare before thee, and desire thee to give eare unto me: seeing thou hast so oftentimes called me, and I would give no eare unto thee; how can I request thee to receive me into thy house: seeing thou hast so oftentimes called at my house, and I have shut my gates against thee? How shall I find thee now at the time of my need: seeing thou hast had so oftentimes need of me, in thy poore

and

and impotent members, and hast not found me? By what title or right may I request thee (now at the end of my journey) to grant me heaven, seeing I have spent all my life time in the service of the Devill thine enemy?

O how justly maiest thou now say unto me; thou hast served the world and the Devill, get thee therefore unto them, and let them give thee thy hire.

2 Reg. 3. 13.

The like answere made the Prophet *Elizeus* to King *Joram* the Son of *Achab*, who when he had spent and imployed all his life in the service and worshipping of Idols, and came in the time of his necessity to the Prophet of God, requesting him of help and remedy: the holy Prophet answered and said, *O King* (or unto) *what hast thou to doe with me? get thee hence unto the Prophets of thy Father and Mother, and desire them to help thee at this time.*

Whensoever a sinner earnestly repenteth, and converteth truly unto God, he will forgive and receive him.

O how many of us doe follow this

this wicked King both in our life and death? In our life we serve the world, and as the pains of death are come upon Almighty God. What sin we may woe looke to have at that dreadfull houre, but even that same that he hath already sinned in the like case, which is, What hast thou to doe with me, sith thou didst never service unto me? Get thee hence to thy Counsellors whom thou hast followed, and to thine Idols whom thou hast loved, served and adored: and speake unto them to give thee thy wages for thy service.

Whence shall you (saith Almighty God by his Prophet Esay) *by them that you have gathered together, deliver you: but the wind shall take them all away.*

At this time the sicke man beginneth to wish, that hee might have some space to repent him of his former life, and hee thinketh then with himselfe, that if he might

But some sicke persons that have lived dissolutely doe so, but if they recover their health, they returne ordinarily againe to their former wicked life.

Esay 57. 13.

At the houre of our death we wish that we had more

might obtaine it, O how would he fast and pray? how would he relieve the poore? and what great workes of mercy would he doe? Yea, he would not content himselfe with every common kind of repentance, but would live the most strait and austere kind of life of all men in the world. But alas, when hee perceiveth by the increasing of his sicknesse, that his request will not be granted, and calleth to minde, what time, opportunity and meanes hee hath had, to prepare himselfe for this dreadfull houre, and how fondly he hath suffered the same to passe in vaine, then is he wonderfully grieved and vexed for this losse, and acknowledgeth himselfe to be well worthy of such punishment: for that he would not be mindful before hand of his dreadfull account, but omitted to repent him of his sinnes, while he had time and space to doe it.

O unto how many of us doth it happen,

happen, to be beguiled after this sort? Spending and consuming the time, (which Almighty God hath given us to bestow in his service) in vanities and pleasures, and afterwards when we stand in most need of it, we want it. And so happeth unto us, as it doth commonly to the Pages and Servitors in the Court, who being allowed a candle to light themselves to bed, doe spend their candle in play all the night, and afterwards are constrained to goe to bed darkling.

A very apt similitude.

How the Church or faithfull Congregation comforteth and helpeth the sicke persons, at the time of their departing out of this life.

SECT. V.

NOw approcheth the sicke person to his last end, and the Church of Christ (as a very loving and pitifull Mother) beginneth

How the Church or congregation helpeth the sicke

persons at the houre of their death.

ginneth then to helpe her children with prayers, as also that holy Sacrament of the Lords Supper, and with all the meanes that may elſe poſſibly doe.

And becauſe his neceſſity is ſo great (for at that inſtant it ſhall be determined what ſhall become of him for ever) great haſte is made to have the paſſing bell to be tolled, whereby the faithfull people that ſhall heare the ſame, may be put in minde to helpe the ſicke man with their devout prayers in this his great peril and danger.

And when they perceive his ſenſes begin to faile, his ſpeech to faulter, his eyes to ſinke, and his feet to die, then the Paſtor is called for, to miniſter heavenly phyſicke for the health of his ſoule, whoſe body they ſee to be paſt recovery.

Thus doth the godly Preacher begin to inſtruct the ſicke man in the matter of ſalvation, and to prepare him for a better life, the

first sheweth him, that the cause of his sickenes is his sin and transgression, which deserveth to be punished with everlasting death: he layeth before him the feareful threatnings of God against sinne, and the examples of his severe animadversion and punishment of the same; that now it behooveth him to repent him of his wicked life unfainedly, and to call uncessantly for grace and mercy. And if he perceive him sufficiently to be cast downe with the sense of his sins, and the consideration of Gods justice and vengeance for the same; then doth he raise him up with the hope of his mercy, and layeth before him the sweet and comfortable promises of God in Christ Iesus: who by his bitter death and passion hath sustained the punishment due to the sins of men, and by his holy life hath performed that righteousnesse which was required of them. So that if the sicke man can

but lay hold on Christ Iesus with the hand of faith, if hee can beleeve and confesse, that the Sonne of God died and rose againe for him, and for his salvation: he may as fully perswade and assure himselfe of eternall life, as if he had the fruition thereof already.

But if the sick man be desirous to receive the Sacrament of Christs blessed body and blood, as the pledge and earnest of his redemption and inheritance purchased by the death of Christ, and represented by that holy mystery; then doth the Pastor releeve and cheere the sicke mans fainting soule, with that divine and heavenly food, whereby hee is united and knit unto Christ the head, as a member of his mysticall body, and whereby he is ingrafted (as a lively branch) into that true and living Vine, which yeeldeth fruit unto eternall life.

Then (as the sick man draweth on to his longest home) the Minister,

ster, with the reſt of thoſe that are preſent, beginneth to commend him in theſe prayers unto Almighty God, beſeeching him to ſtrengthen and increaſe his feeble faith, to arme him with patience in this extremity, and to grant him a happy paſſage to the joyes of Heaven. Thus is the ſick perſon relieved and comforted on every ſide with the bleſſed Sacrament, and devout prayers of the faithfull, at the time of his paſſing out of this World, when (otherwiſe) he would be ready to deſpaire of Gods mercy, with the remembrance of all his former diſſolute diſorders, and wanton pleaſures and delights, which at that time would repreſent themſelves moſt lively unto him. Into what narrow ſtrait (trow yee) ſhould he be brought, and what an extreme anguiſh and griefe ſhould hee feele, with the cogitation of his former wicked and licentious life, if the hope of

Gods favour and the confidera-
on of those inestimable benefits
which he trusteth to receive by
the meanes of Christ did not ex-
him of that doubtfulnesse, and
mightily comfort his perplexed
conscience.

Of the pangs of death, and of the
great paine and agony the soule
abideth in her departure
out of the body.

SECT. VII.

Of the pangs of death.

AFter this followeth the agony & pangs of death, which is surely the greatest of all the conflicts we have in this life. Then his friends and executors begin to provide his winding sheet and other things for his funerals: then they begin to say to the sicke man, that the houre of his departure out of this world is now come, and therefore they counsel him to recommend himselfe unto Almighty God, and to

call heartily upon him in this last time of his trouble, who hath promised to heare and helpe all those that call upon him. Then the sick-man beginneth to heare the wofull cryes, and pitifull lamentations of his poore wife, who (now presently) beginneth to feele the discommodities of her new widdow-hood and solitary life. Then the soule of the sick-man is ready to depart from the body, and at the time of her going, every one of his members is sore grieved and vexed therewith.

Then are the cares of the soule renued afresh: then is the soule in a marveilous great conflict and agony, not so much for her departure, as for feare of the houre of her dreadful account, approching so neere unto her: then is the time of trembling and quaking, yea, even of such as be most stout and courageous.

It is reported of a godly Fa-

A notable example.

ther, that as he was passing out of this world, he began to tremble and feare, and was loth to die, howbeit the holy man encouraged himselfe saying; Goe forth my soule, go forth out of this body, whereof shouldest thou be afraid? it is threescore and tenne yeeres that thou hast served Christ, and art thou yet afraid of death? now, if this holy man were afraid of his passing out of this world, who had served Christ so many yeeres; what shall he doe, who (peradventure) hath offended him so many yeeres? Whither shall he goe? whom shall he call upon? what counsell shall he take? O that men understood how great perplexity and anguish is at this dreadfull houre!

Imagine now (I beseech thee) in what a doleful case the heart of the Patriark *Isaack* was, when his Father held him bound hands and feet, and laid him upon the wood to sacrifice him; when he

Gen. 22. 9.

saw

saw his Fathers glistering sword over his head, and underneath him the flames of fire burning, and the servants (that might have succoured him) staying at the foot of the Hill, and he himselfe bound hands and feet in such sort, that he could neither flie nor defend himselfe: in what plight (trow ye) was the heart of this blessed young man, when he saw himselfe in so strong a strait? And surely in far greater perplexity is the soule of the wicked man, at this dreadfull houre: because he can turne his eyes no side, where he shall not see occasions of great terrour and feare. If he look upward, he seeth the terrible sword of the Iustice of Almighty God threatning him: If he looke downward, he seeth the grave open, ever gaping and tarrying for him: If he looke within in himselfe, he seeth his own cold feare gnawing and biting him: If he look about him, he seeth Angels

In what perplexity the soule of the wicked man is at the houre of death.

gels and Deuils on both sides of him watching and expecting the end of the sentence, whether of them shall have the prey: if he look backward he seeth his doleful wife, his little young children, his poore seruants, his kinsfolke, his friends, his companions, his acquaintance, his houses, his lands, and the goods of this life, to remaine all behind and are not able to succour him in this his great distresse: for as much as he must depart all alone out of this life; and they all must remaine still here.

To conclude, if (after all this) he take a view of himselfe, and consider what he is inwardly: he shall be wonderfully amazed and afraid, to see himselfe in such a dangerous and terrible estate: in so much as (if it were possible) he would flie away even from himselfe.

Now (alas) to depart from the body is a thing intolerable, to

conti-

continue still therein, is a thing impossible: and to deferre his departure any longer, will not be granted.

All the time past seemeth unto him but as a blast of winde, and that that is to come, appeareth (as it is indeed) infinite. Now what shall the miserable soule doe, being thus compassed and invironed about with so many feares? O how fond & blind are the sons of *Adam*, that wil not provide in time for this terrible passage?

Of the Funerals and burying of the body, with the filthinesse and lothsomnesse thereof.

Sect. VII.

Of the funerals and burying of the body, with the lothsomnes thereof.

LAst of all, when this great conflict is ended, the soule is violently taken away from the body, and departeth from her ancient habitation: the body remaining utterly spoiled of all the beauty

beauty and qualities it had: Now let us consider, what lot each one of these two parts must have. First, consider in what case the body is after the soule is departed out of it: what thing is more esteemed then the body of a Prince while he is alive, and what thing is more contemptible and vile, then the very same body when it is dead? Where is then that former princely Majesty becomes? Where is that Royall behaviour and glorious magnificence? Where is that high authority and soveraignty? Where is that terrour and feare at the beholding of his presence? Where is that capping, kneeling, & speaking unto him with such reverence and subjection? how quickly is all this gay pompe utterly overthrowne and come to nothing, as if it had bin but a meere dreame, or a play on a stage that is dispatched in an houre!

Then out of hand the winding

sheete

sheete is provided and brought forth, which is the richest Iewell he may take with him out of this life: and this is the greatest recompence that the richest man in this world shall have of all his goods at that houre. I wish this point were well considered by every covetous man, and by those that make their mony their god: whose blindnesse and folly the Prophet reprehendeth in these words, *Bee not afraid when a man waxeth rich, and when thou seest the glory of his house very much multiplied and increased: for when he dyeth he shall not carry his goods away with him, neither shall his glory goe downe with him.*

The richest man in the world, must at his death be content onely with a winding-sheet.

Psal. 49. 16, 17.

Then doe they make a hole in the earth of seven or eight foote long, (and no longer, though it be for *Alexander* the Great, whom the whole world could not hold) and with that small roome onely must his body be content. There they appoint him his house for

Of the buriall of the body.

ever,

ever, there he taketh up his perpetuall lodging, untill the last day of generall Iudgement, in company with other dead bodies: there the wormes crawle out to give him his entertainement. To be short, there they let him down in a poore white sheet, his face being covered with a napkin, and his hands and feet fast bound, which truly needeth not, for he is then sure enough for breaking out of prison, neither shall he be able to defend himselfe against any man. There the earth receiveth him into her lap: there the bones of dead men kisse and welcome him; there the dust of his Ancestors imbraceth him, and invitech him to that table and house, which is appointed for all men living.

And the last honour that the world can doe unto him at that time, is to cast a little earth upon him, and to cover him well therewith, that the people may not

feele

feele his stinking sauour, and behold his dishonour: and the greatest pleasure that his very deare and speciall friends can doe them vnto him, is to honour him with casting a handfull of earth vpon him. And therefore the faithfull people are wont to vse this ceremony towards the dead, that Almighty God may dispose others to doe the same vnto them, when they shall be in the like case.

Now, what greater confession and acknowledgeing of our misery can we deuise, then to see how men prevent before hand, that they may not waite after their death so small a benefit as this is? O greedy couetousnesse of the liuing, and great poverty of the dead, why should a man desire and gape after so many things for this present life, being so short as it is, seeing so little will content him at the houre of his death?

Then the Grave-maker taketh the spade and pickeaxe in his hand,

hand, and beginneth to tumble downe bones upon bones, and to tread downe the earth very hard upon him, in so much that the fairest face in all the world, the best trimmed and most charily kept from winde and Sunne, shall lye there, & be stamped upon by the rude Grave-maker, who will not sticke to lay him on the face, and rap him on the skull, yea, and to batter downe his eyes & nose flat to his face, that they may lie well and even with the earth.

And the finde dapper Gentleman, who (whiles hee lived) might in no wise abide the wind to blow upon him, no, not so much as a little haire or mote to fall upon his garments, but in all haste it must be brushed off with great curiosity, here they lay and hurle upon him a dunghill of filthinesse and dirt. And that sweet minion Gentlewoman also that was wont (forsooth) to goe perfumed with Amber, and other odori-

odoriferous smells: must be con-
ented here to lie covered all o-
er with earth, and foule crawl-
ing wormes and maggots.

This is the end of all the gay
raveries, and of all the pompe
and glory of the world. In this
plight do all his friends now leave
him lying in that strait lodging,
in that earth of oblivion, and in
that darke prison, where he shall
remaine accompanied with per-
petuall solitarinesse, untill the ge-
neral day of Iudgement. O world,
what is become of thy glory? O
yee my houses, lands, and riches,
where is your power? O my wife,
my children, my friends, and
kinsfolkes, where have you now
left me? How happeneth it that ye
my old friends and companions
doe so quickly forsake mee, and
leave mee here in the earth thus
solitary alone? How chanceth it
that the wheele of my so great
prosperity & felicity is so quick-
ly overturned and defaced?

They

2 King. 9. 35. They that saw Queene Iezabel, when she was (by the iust iudgement of God) eaten with Dogs, when they saw that there remained nothing else of her beauty, but onely her skull, and the extreme parts of her feet & hands: those (I say) that had known her before in so great flourishing and royall estate, and saw her at that time in such a miserable plight, wondering at that so great alteration and change, demanded and said, *Haeine eſt ille* Iezabel? *Is this that* Iezabel? And as many as passed by that way & beheld her thus eaten with Dogs, repeated the same exclamation, marveling at so great a change, and said; *Is this that* Iezabel? Is this that great Queene, Lady of Israel? Is this she that was so mighty? She that usurped and seazed the lands and goods of her Subjects, by shedding of their blood? Is death able to bring the mighty and puissant Princesse, to such a base and

2 King. 9. 37.

miserable calamity?

Now therefore my deare brother, go downe (I pray thee) with thy spirit into the Graves and Sepulchers of such Princes & great Personages, as thou hast either heard of or known in this world, and consider, what a horrible and deformed forme of their bodies is there to be seene, and thou shalt see, that thou hast good cause to make the like exclamation, and to use the same words & say: Is this that *Jezabel*? Is this that amiable face, which I knew so faire and lively? Are these those eyes that were so cleare and bright to behold? Is this that pleasant rowling tongue, that talked so eloquently, and made goodly discourses? Is this that fine and neat body, that was so trimly polished and adorned? Is this the end of the Majesty of Princes Scepters and Royall Crownes? Is this the end of the glory of the world? O how oftentimes, saith a wise man,

hath

hath it beene my chance, to come into the Sepulchers of some dead bodies, where wondring, or rather being greatly astonied at the sight that I saw, I fixed mine eyes advisedly upon the shapes of the dead corpes, I set the bones in order, I joyned the hands together, and set the lips in their proper places, and spake thus secretly to my selfe.

Behold these feet, that have travelled such crooked paths and wayes; these hands also that have committed so many wicked acts; these eyes that have beheld so many vanities; this mouth, that hath eaten and devoured so many delicate and superfluous meats; behold this skull of his head, that hath built so many vaine Castles and Towers in the ayre; this dust and filthy skin, for whose pleasure and delight he hath committed so many sins and wickednes, and for which cause the soule of this body doth, and shall (perhaps)

haps) suffer everlasting horrible torments in hell fire.

This done, I departed out of that place, wholy astonied and amazed, & meeting with certaine persons both men and women, yong and old, I beheld them likewise, and considered, that both they and I, should shortly appeare in the like ugly forme, and seeme as vile and lothsome to behold, as those dead bodies are now presently. Wherefore what a fond and wicked wretch am I, to live in such wise as I doe? To what end is my purchasing and heaping together of lands and riches, and my building of such sumptuous houses, seeing I shall shortly be here so poore and naked? To what end are my gay braveries, & gorgeous ornaments in my apparell, and furniture of household stuffe, seeing I shall shortly be here so filthy & lothsome to behold? To what end are my delicate dishes, my sugred sawces

lawces, and dainty fare, seeing I shall shortly be here meat for the wormes & froggs of the earth.

When becommeth of the soule when it is departed out of the body, and of the dreadfull judgement and sentence that shall be given upon it, and that which

Sect. VIII.

Statutum est hominibus semel mori, post hoc autem judicium. Hebr. 9. vers. 27.

Omne verbum otiosum, quod locuti fuerint homines, reddent rationem de eo in die Judicij. Matth. 12. vers. 36.

LEt us now leave the body lying thus buried in the grave, and let us see, what way the soule taketh thorow that new world, which is (as it were) another Hemisphere, where is findeth a new heaven

Note that there bee two judgements: One is at the houre of every mans

heaven, a new earth, another kind of life, and another manner of understanding and knowledge.

The soule then (after it is departed out of the body) entreth into this new Region, where those that be living never entred, a place full of feare and terror, and of the shadowes of death. But now, what shall this new stranger doe in this so strange a Country, unlesse hee have the guard and defence of Angels for this time? O my soule, saith S. *Bernard*, what a terrible day shal that be, when thou shalt enter (all alone) into that unknown Region, where those hellish monsters that are so horrible and ugly to behold, shal encounter and assault thee in the way? Who will then take thy part? Who wil then defend thee? Who will then deliver thee from those ramping Lions, which being raging mad for hunger, doe lie there in waite to devoure thee?

death, which is called the particular judgement: and the other is at doomsday, which shall bee the universall judgement of all mankind together.

I. Vndoubt-

Vndoubtedly this is a very fearefull way: but the judgement that shall then so solemnely begiven, is far more terrible. Who is able to declare how straight the decision of this particular judge shall bee? How righteous the judge? How busie and solicitous the Devils our accusers? How few intercessors on our sides? What a particular examination shal then be made of every point of our account? and what a long processe shal be drawne of all our whole life, and as our Saviour affirmeth, *Wee must then render an account of every idle word, Mat.* 12. Wherefore, *If the just man, as S. Peter saith, shall hardly be saved, where shall the sinners and wicked men shew themselves?* 1 Pet 4.18. It is a thing very worthy to bee noted, that whereas a man would thinke, that those things that we have most loved, and for which wee have taken most paines, should most help us in this great

At the houre of death, the soule must render a particular account unto Almighty God, of all things, and then it shal be juaged, what shall become of it for evermore, and this is termed her particular judgement.

distresse;

distresse; it falleth out quite contrary, for they shall not onely not helpe us, but also be an occasion at that time of more paine and griefe unto us. The thing that *Absolon* loved & esteemed above all things, was the goodly haire of his head, and that very haire Almighty God ordained by his just judgement, to be the cause of his death.

2 Sam. 14.26.

2 Sam. 18.9.

Now, the very same judgement is prepared for all wicked persons at that houre, that those things that every man most loved in this life, and for which he committed most hainous offences against Almighty God, the very same things shall make his account more dreadfull, and bee occasion of great torment unto him. There shall our children whom we have sought to enrich (whether it were by right or wrong) accuse us. There shall the naughty harlot, (for whose wanton love wee have broken the

The things that wee love most in this life, shall make our account more doubtfull, and bee griefe unto us at the houre of our death.

Lawes and Commandements of Almighty God,) pleade against us. There shall our lands, our goods, our offices, our dignities, our pleasures and delights (which were our Idols) bee our hangman, and torment us most cruelly. Then shall Almighty God give judgement upon all the gods of Egypt, according to the matter, in such sort, that those very things wherein we have put all our glory, shall at that time be the cause of our ruine. Now, if the severity of the dreadful sentence of Almighty God, be answerable to our sinnes: alas, who shall be able to abide it? An ancient holy Father was wont to say, that of three things hee lived continually in great feare. The first was when his soule should depart out of his body; The second, when it should bee presented before the judgement seat of Almighty God. The third, when the sentence of his cause should be given and pronounced:

Psal. 130. 3.

nounced: But now (which is most terrible of all) what if Almighty God shall give this most terrible sentence against thee, that thou shalt be damned for ever, to the horrible torments of hell fire, there to continue infinite millions of yeares, & world without end; in what a terrible strait shalt thou then be? what sorrow, what griefe, what anguish shalt thou then feele? Againe, what triumphes and joyes wil the Devils thine enemies make at that time? Then shall that sentence of the Prophet be fulfilled, saying: *All thine enemies shall open their mouthes upon thee, they shall laugh thee to scorne, and gnash their teeth at thee, and say, we wil devoure him. this is the day we have so long looked for, wee have found him, wee have espied him.* But thou, O sweet Iesus, *illuminate the eyes of my soule* (I beseech thee) *that I sleepe not in death, that mine enemy may never say, I have prevailed against him.* Amen.

Lam. 2. 16.

Psal. 13. 3. 4.

Meditation for Thursday MORNING.

Of the Generall Day of Iudgement.

This day (after due preparation) thou hast to meditate upon the Day of the generall judgement: that by meanes of this consideration, those two principall effects may be stirred up in thy soule, to wit, the feare of God, and the abhorring of sinne.

1. Of the dreadfulnesse and terror of the generall Judgement.

COnsider first, what a terrible day that shall bee, in which the causes of all the children of *Adam* shall be throughly examined, the Processe of all our lives diligently perused, and a generall definitive sentence given, what shall

shall become of us all for evermore. That day shall comprise in it, all the dayes of all ages and times, both present, past, and to come: for upon that day, the world shall render an account of all these times. And then shall Almighty God poure out the anger and indignation, which he hath gathered together in all ages. How violently shall the maine flood of Gods wrath and indignation breake out at that day! which containeth in it so many floods of anger and wrath, as there have beene sinnes committed since the beginning of the world untill that day? and therefore the Prophet had good cause to say, *That day shall be a day of anger, a day of calamity and misery: a day of obscurity and darknesse: a day of clouds and tempestuous stormes: a day of the Trumpet and alarum against the strong Cities, and against the high Towers.* Luke 21. 25. Soph. 1. 15.

2. *Of the dreadfull signes that shall goe before the generall Day of Iudgement.*

SEcondly, consider what fearefull & terrible signes shall goe before this day: for (as our Saviour saith) before the comming of this day, *There shall be signes in the Sunne, in the Moone, and in the Starres, and in all creatures, both of heaven and earth.* For they shall all have (as it were) a certain feeling and understanding of their end, before they come to their end indeed: and shall tremble and quake, and begin to fall before they fall indeed.

Luke 21. 25.

But as for men, they shall (saith he) goe up and down dry and withered, in great anguish and feare of death, hearing the terrible roarings of the Sea, and seeing the great outragious storms & tempests that shall then be stirring: and by those dreadful signes they shall conjecture, what great calamiti

Luke 21. 26.

mistries and miseries are threatned to the world.

And in this wise shall they goe wholy amazed and astonied, their faces pale and wan, their hearts dead before death come, and as persons condemned before the sentence be given. For they shall measure the perils and dangers to come, by the great feare and terrour they bee presently in: and every one shall bee so throughly occupied with his owne affaires, that none shal think of others, no, not so much as the Father of the Son, or the Sonne of the Father? no man shall have to doe for any other man, because no man shall be sufficient for himselfe alone.

The Sybils doe affirme, that at that time the beasts shal goe bellowing and roaring thorow the fields and Cities, & that the trees shall sweat blood, and that the Sea shall cast up the fishes on the dry ground: but if this seeme incredible to any man, let him con-

Luke 21. 16.

sider that there is much more spoken in the Gospell. For it is a greater matter for men to be dried up, then for the Sea to be dried up: and it is a greater matter that the vertues of the heavens should be moved, then that all creatures in the earth should be altered.

3. *Of the comming of the flood of fire before the Judge: and of the dreadfull sound of the Trumpet at the general Judgement.*

THirdly, consider that universall flood of fire, that shall come before the Iudge, and that dreadfull sound of the Trumpet, which the Archangel shall blow, to summon and call all the generations of the world, to assemble together in one place, and to be present at their generall and universall judgement.

And above all this, consider, with what a dreadfull Majesty the Iudge shal come, whose comming is described by the Prophet

Nahum

Nahum in these words: *Our Lord shall come like a tempest and furious whirlwind, and the clouds are the dust of his feet. He shall make such a commotion against the Sea, and it shall waxe dry; and all the Rivers of the earth shall be dried up. The hill Basan and Carmel shall be shaken, and the flower of Mount Libanus shall fade and fall away. The Mountaines shall quake before him, and the hils shall melt. The earth shall tremble at his presence, and the world, and all the inhabitants thereof, who shall stand before the face of his indignation? And who shall abide the fiercenesse of his fury? His wrath shall be powred out like a fire, and the very Rockes shall become dust before him.* Nahum 1. 3, 4, 5, 6.

4. *Of the strait account that shall then be required of every man.*

After this consider, what a strait account shall there be required of every man. *Verily* (saith *Job*) *no man can be justified,* Iob. 9 2, 3.

if

if he be compared with Almighty God, and if he contend with him in judgement of a thousand things that he shall charge him withall, he shall not be able to answere unto one.

Now then, what shall every wicked person think at that time when Almighty God shall enter with him into this examination, and shall there (within his owne conscience) say thus unto him. Come hither thou wicked and naughty man, what hast thou seene in me, that thou shouldest thus despise me, and goe to mine enemies side? I have raised thee from the dust of the earth, and created thee after mine owne Image and likenesse: I have given thee vertue and strength wherewith thou mightest have obtained my glory, but thou (despising the benefits & commandements of life, which I have given thee) wouldest rather follow the lies of the deceiver, then the words and the counsels of thy Lord and Creator.

How Almighty God shall then accuse the wicked within their owne consciences

To

To deliver thee from this foule fall, I went downe from heaven into earth, where I suffered the greatest paines, torments and reproaches, that ever were suffered in the world. For thee have I fasted; for thee have I travelled from place to place, for thee have I watched; laboured and sweat drops of blood: for thee have I suffered persecutions, scourgings, blasphemies, reproaches, buffetings, dishonours, torments, and even death it selfe upon the Crosse.

To be short, for thee I was born in much poverty, for thee I lived in great paine, for thee I died with intolerable torments and griefe. Witnesse hereof are these wounds, both in my hands and feet, which are here to be seene in my body. Witnesse hereof are the Sun and Moone, which were eclipsed at the same houre.

Now what hast thou done with this my soule, which I (with the shed-

shedding of mine owne blood) purchased to be mine? In whose service, hast thou imployed that which I bought so dearely? O foolish, wicked, and adulterous generation; why wouldst thou rather serve thy enemy with paine, then me thy Creator and Redeemer with joy? Be ye astonied (O ye heavens) at this strange case, and let your gates fall down at the strangenesse hereof. *For two abominations hath my people committed.* They have forsaken me that am the Fountaine of lively water, and refused me for another *Barrabas*. I called you very often-times, and ye would not answere me. I knocked at your gates, and ye would not awake. I stretched out my hands on the Crosse, and ye would not behold them. Yee have despised my counsels, with all my promises and threatnings. Wherefore I speake ye now (O ye Angels) be you Iudges betweene me and my Vineyard, what could

Ier. 2. 12.

I have

I have done more for it then I have done?

Now what answere can the wicked make here unto? Such as be scoffers at holy and divine things, such as bee mockers of vertue, such as bee despisers of simplicity, such as make more account of the lawes and statutes of the world, then of the Lawes of Almighty God, such as have bene deafe to heare the callings of God, unsensible to understand his inspirations, rebellious against his Commandements, obdurate and unthankefull for all his chastisements and benefits: what can they say? what answere can those persons make, that have lived in such sort, as if they had beleeved that there were no God? And such as have made none account of any other law, but onely how to procure their owne worldly interest and commodity.

Let the wicked provide what answere to make hereunto, now whiles they have time in this world.

What will ye doe (saith the Prophet

Esay 10. 3. phet *Esay*) *in the day of the visitation and calamity, that shall come upon you from a farre? unto whom will yee flie for succour and helpe?* What shall the glory and abundance of your lands and riches at that time availe you? but that yee may bee carried away prisoners into Hell, and there fall among the dead?

5. Of the terrible sentence that the Judge shall then give against the wicked.

AFter all this, consider, the terrible sentence which the Iudge shal thunder out against the wicked, and that dreadful saying, which shall make the eares of all that shall heare it, to glow and tingle. *His lips* (saith the Prophet *Esay*) *are full of indignation, and his tongue is like a consuming fire.* What fire shall burne so hot as these words? *Depart from me yee cursed into everlasting fire.* This is the most terrible saying that can

Esay 30. 27.

Math. 25. 41.

be

be said to a creature: for by this departure and separation, is understood the paine which the Divines call *Poena damni*, that is, the losse of all losses; which is an universall spoile of all things, and a deprivation of the chiefest goodnesse, to wit, of Almighty God, in whom all good things do consist. Now whither shall those cursed wicked persons goe (O Lord) that shal depart from thee? In what Haven shall they arrive? What Master shall they serve? *Whosoever they be that shall depart from thee, shall be written in earth, because they have forsaken the veine and spring of the water of life, which is Almighty God.* Ier. 17.

The greatest punishment that the Romans used to put a Citizen unto, for certaine grievous offences, was to banish him out of the noble City of Rome, and to confine him into some Iland apart, among some barbarous Nation. Now, if it were thought so great a punish-

a punishment to be banished out of the City of Rome, what a punishment shall this be, to be banished out of the company of Almighty God, and of all his elect? Yea, and to be banished for ever and ever into the company of Satan, and of those Barbarous Hell hounds?

Mat. 25. 41. *Depart from me* (saith Christ) *ye cursed*, as if he should say, I have invited you with my blessings, and yee would not come, now therefore take yee my curse to your despite. *The wicked man* (saith the Prophet) *loved malediction, and it came upon him, and he refused the blessing* (that Almighty God offered unto him) *and therefore it shall bee kept farre enough from him.*

Mat. 11. 14. Our Saviour Christ cursed the Figge-tree, & immediatly not only the leaves, but even also the body and roots of the tree withered away, so as it never brought forth fruit any more. In like man-

ner

er shall those miserable damned
ersons be accursed, and utterly
eprived of all hope of salvation,
nd of all fruit and comfort for
vermore.

But whither doest thou send
hem O Lord? *into everlasting*
re? O what a bed is this for de-
cate and dainty persons? *Which*
f you (saith the Prophet) *is able*
dwell in the burning fire? which
f you is able to dwell in the ever-
sting flames? What greater curse
nd malediction can there be then
his? what calamity, what sen-
ence, what adversity may bee
ompared with the only shadow
f this? This is that terrible and
carefull fire, which the Prophet
Esay setteth forth in these words.
The streames thereof shal be turn-
ed into melting pitch, it shall not
bee quenched night nor day: the
smoke of it shal goe up for evermore:
it shall be desolate from generation
to generation, no man shall ever passe
thorow it.

Esay 33. 14.

Esay 34. 9, 10.

The

The fourth Treatise, of the general Day of Judgement, wherein the former meditation is declared more at large.

THe effects undoubtedly are very great, which the feare of God worketh in the soule: *Who so feareth God,* saith *Ecclesiasticus, it shall goe well with him at his last end, and on the day of his death he shall be blessed.* And in another place he saith, *How great is the man that hath attained unto wisedome and knowledge? but he be never so great, he is no greater then he that feareth God: For the feare of the Lord hath placed his seat above all things. Blessed is that man to whom it is given to feare, with whom shall we compare him? for the feare of God is the beginning of his love.*

Ecclus. 1. 13.

Ecclus. 25. 10, 11, 12.

The feare of God is the beginning of the love of God.

All these be the words of *Ecclesiasticus*: whereby is appeareth plainely, that the feare of God is the beginning of all goodnesse, (sithence it is the beginning of

his

his love) and it is not onely the beginning, but also the key and perfwasion of all good things: as S. Bernard witnesseth, saying, *I know this for a most certaine truth, that there is nothing of so great force and efficacy, to keepe us in the grace and favour of God, as to live at all times in the feare of him, and to eschew alwaies all maner of proud and presumptuous thoughts.*

S Bernard.

Now to obtaine this so precious a Iewell, it availeth very much, to occupy our mind in the consideration and continuall remembrance of the Iudgement of Almighty God; and above all other things, in the consideration of that supreme and final generall judgement, that shall be given in the end of the world.

The consideration and continuall remembrance of the Iudgement of Almighty God will helpe us to obtaine the feare of God.

This judgement is the most dreadfull thing of all that the holy Scriptures declare unto us, for the things that are there signified unto us of this day are so terrible, that were it not that Almighty God

God himselfe reported them they would seeme altogether incredible. And therefore our Saviour, after he had Preached many things certaine of them vnto his Disciples, the greatnesse of them was such, that they seemed to exceed the common credulity and faith of men; in regard whereof he ended the matter with this affirmation, saying, *Verily, verily I say vnto you, that the world shal not end before all these things be fulfilled: for Heaven and Earth shall passe, but my word shall never faile.*

Mat. 13. 30.

It is written in the *Acts* of the Apostles, that when S. *Paul* preached before the President of *Iudea*, of the terrible things of that day: the same President began to tremble and quake at the words the Apostle spake, notwithstanding that he was an Infidel & had no beliefe at all in this mystery. Whereby it may appeare, what terrible things those were, that the Apostle then spake of,

Acts 24. 16.

sith the onely sound of them was able to cause so great feare and trembling in a man that did not beleeve them.

Now the Christian that beleeveth them, and holdeth them for a matter of Faith, what a lively sense and feeling should he have in these things, when hee heareth, readeth, or considereth them?

And let no man thinke to excuse himselfe pretending innocency, & saying that these threatnings are not spoken unto him, but to unjust and wicked persons. For S. *Jerome* was a just man, and yet (for all that) he said. *That so often as he remembred the Day of Judgement, both his heart and his body trembled for very feare.* S. Ierome.

The Prophet *David* also was a just man, yea, he was a man according to Gods owne heart: and yet (for all this) he had so great feare of the account of his day, that he said in a certaine Psalme, *O Lord enter not into Judgement with* K. David. Psal. 143. 2.

with thy servant, for in thy sight
man living shall be justified.

Holy Iob. The holy man *Iob* likewise was
a most innocent and just man, and
yet (for all that) he lived in such
exceeding feare all the dayes of
his life, that he reporteth thus of
himselfe, and saith: *Like as he that*
Iob 31. 23. *sayleth in the midst of a stormy tem-*
pest, is in great feare, when he seeth
the furious raging waves coming
upon him: even so have I trembled
always before the Majesty of the
mighty God, and my fears have been
so passing great, that I was not able
to abide the heavie burthen thereof.

S. Paul. But above all these, the Apostle
S. *Paul* was a very just man, and
yet (for all that) hee said about
1 Cor. 4. 4. himselfe: *I feele no remorse of con-*
science of any thing I have done a-
misse, and yet I count not my self
safe and secure, for as much as the
Lord is he that shall be my Judge.

As if hee had said in expresse
words: Many times it may hap-
pen, that (in our owne sight) we
finde

nd our selves to be without ble-
nish in our works, and yet (in the
ght of Almighty God) we be far
therwise, for that which lyeth
idden from the eyes of men is not
id frō the eyes of Almighty God.
Vnto a rude and unskilfull
ainter, the worke that hee hath
rawne seemeth to be very per-
ect: but a cunning and skilfull
ainter, will finde many defects
orthy to be noted in it. Now,
ow far greater defects and im-
erfections shall the most high
oodnesse and wisedome of Al-
nighty God finde, in a creature
o evill inclined as man is? Who
as *Iob* saith) drinketh sinne and
niquity as it were water. Iob 15. 16.

Againe, if the sword of Al-
nighty God did find so much to
ee pared off in Heaven, how
uch more shall it finde in earth,
hich bringeth forth nothing
lse but brambles and bryers?
nd who is he that hath all the
orners of his soule so pure and

cleane, but that he shall have need to say with the Prophet, *Ab occultis meis munda me Domine:* *Clense me O Lord from my secret sinnes.* Wherefore, it behooveth all men, to live in great feare and dread of this Day of Iudgement, be their life never so just, seeing the day is so dreadfull, our life so faulty, and the Iudge so just, and above all, seeing his Iudgements be so secret and profound, that no man knoweth what lot shall fall unto him. But (as our Saviour saith) *Two shall be in the Field, the one shall be taken, and the other forsaken. Two in one bed, the one shall bee taken, and the other forsaken. Two grinding in one Mill, the one shall be taken, and the other forsaken.* In which words we be given to understand, that of such persons, as are all of one same state and maner of life, some shall be carried up to Heaven, & some throwne downe to the bottomeless pit of Hell. Insomuch, as by this

Psal. 19. 12.

Mat. 24. 40.

this and many other places of the holy Scriptures it plainely appeareth; that no man can account himselfe secure and safe (by his owne righteousnesse or deserts) but he must rely wholy upon the mercy of God in Christ Iesus, by vertue of whose death and resurrection, the true beleever may conceive an assured hope of eternall life. Tit. 3. 5.

Of the dreadfulnesse and terrour of the generall Judgement, and how rigorous the day thereof shall bee.

SECT. I.

TO consider well of the greatnes of this Iudgement, thou must first presuppose, that there is no tongue in the world able to expresse the least part of the troubles that shall be upon this day: And therefore the Prophet *Joel* (being desirous to speake of the greatnes thereof) found his wits

and senses so weak and confounded, that he began to stut & stammer like a Child, and to say, *Ala!* Ioel 1.15.
a! what a day shall that be? The like manner of speech used the Prophet *Jeremy*, when Almighty Ier. 1.6.
God would send him to Preach; to signifie that he was an Infant, and altogether unable to discharge so great an Embassie, as he was appointed by Almighty God to doe.

And the same manner doth the Prophet *Joel* use even at this time, to give us to understand that there is no tongue in the world, that wil not stut and stammer like a Child; when it shall goe about to signifie what things shall happen upon that dreadfull day.

Vpon this day Almighty God will reduce all such filthinesse as the wicked have caused in the world, (through their wicked works) to his first due forme and comelinesse: & as their filthy and wicked

wicked acts have bene many and great, even so must the purifying of them be proportionable to the acts committed. And so shall the world be so much beautified by the punishment of the wicked, as it hath beene defiled and disfigured through their offences.

When a man hath (by reason of some great fall) put his arme out of joynt, the more griefe and paine must he afterwards abide, before it can bee set in joynt againe, and brought to his due proper place.

Now whereas the wicked have disordered all thingr in this world, and set them out of joynt, and wrenched them out of their naturall places, when that heavenly Reformer shall come to restore the world, by punishment of so many disorders: how great shall the punishment be, where so many and so great disorders have beene?

This dreadfull day is called

not onely the day of Anger, but also the day of our Lord, as the Prophet *Joel* termeth it. Giving us thereby to understand, that all other dayes have bene the dayes of men, in which they have fulfilled their owne wills against the will of God, but this day is called the day of our Lord, because upon this day our Lord will doe his will against the will of men.

Ioel 1. 15. *Why the day of Iudgement is called the day of our Lord.*

Thou dost now sweare, and forsweare, and blaspheme, and Almighty God in this meane while holdeth his peace, and saith nothing unto it: but be thou well assured, the day shal come when Almighty God will breake off his long silence of so many dayes, and of so many injuries, and will answer for his own honour. So that there be no more but two dayes in the world: the one is the day of our Lord, and the other the day of men.

There be two dayes, the one is the day of our Lord, the other is the day of men.

Man (whiles this day endureth) may do whatsoever he listeth, and

Almighty God will hold his peace, and (as it were) winke at all his doing. Vpon this day, the King *Sedechias* may command the Prophet of God to be cast into a Well, and bread to be given unto him by ounces. He may use and abuse the Prophet at his pleasure, and at all those injuries Almighty God wil hold his peace. But after this day there wil come another day, and Almighty God will take King *Sedechias* and deprive him of his Kingdome: he will destroy Ierusalem, and bring King *Sedechias* in fetters before the King of Babilon, and there shall all his sonnes and friends be murthered before his face. There shall he cõmand his eyes (which were preserved to see so many miseries) to be pluck'd out of his head, which done, he shall cause him to be carried in fetters to Babilon, and confine him into a prison, there to remaine all the daies of his life. So that as man hath li-

2 Chron. 18.26.

2 Reg. 25

berty to doe upon his day whatsoever he listeth, without any restraint or impediment at all: even so will Almighty God have free liberty to do upon his day whatsoever his will and pleasure shall be; and no man shall be able to let or disturbe him.

Of the dreadfull and terrible signes that shall goe before the day of the generall Judgement.

SECT. II.

FInally, if thou desire to understand what maner of day this shall be, consider what signes shall goe before it, for by the signes thou shalt perceive what the thing shall bee that is signified. First of all, *when that day shall be, no man knoweth, no, not the Angels in Heaven, nor yet the Sonne himselfe* (to reveale it to any other) *but the Father onely.* Howbeit certaine signes shall goe before it, whereby

Mat. 13. 32.

whereby men may prognosticate, not onely of the neereneſſe of the day, but alſo of the greatneſſe and dreadfulneſſe thereof.

For (as our Saviour ſaith) *before the comming of this day, there ſhall be great warres and troubles in the world. Nation ſhal riſe againſt Nation, and Kingdome againſt Kingdome, and there ſhal be great earthquakes in many places, and peſtilence and famine, and terrible things appearing in the ayre, and other great ſignes and wonders.* Mat. 24. 7.

And which is more dreadfull then all this, there ſhal come that great and horrible perſecution, ſo oftentimes mentioned in the holy Scriptures, which ſhall be executed by the moſt cruell perſecutor that ever the Catholike Church hath had: to wit, by Antichriſt, who ſhall impugne the Church of Chriſt moſt maliciouſly, not onely with moſt cruell wars and horrible torments, but alſo with apparant and fained miracles. *The horrible perſecution of the Church by Antichriſt.*

Consider now therefore with thy
selfe, what a terrible time
Antichrist shal be, when the
ly Martyr shall offer his body
the tormentor, and the torme
ted shall worke miracles befo
his face.

To conclude, the tribulation o
these dayes, as our Saviour sa
shall be so great, as the like wa
never since the beginning of th
world, nor never shall be; inso
much as if Almighty God of hi
great mercy, did not provide
shorten these dayes, no Fle
should be saved; but for the
lects sake, the dayes (of Ant
christ) shall be shortned.

Math. 24. 21, 22.

After these signes (as this da
of generall Iudgement drawe
nearer and nearer) there shall a
peare other signes more dreadfu
then these: in the Sunne, in th
Moone, and in the Starres. Of whic
dreadfull signes, the Lord spak
by his Prophet *Ezekiel*, saying:
will cause the Starres of Heaven to

Ezech. 31 7, 8.

dar-

darkned over thee, and I will cover the Sunne with a Cloude, and the Moone shal not shew forth her light. And I will cause all the lights of Heaven to mourne and lament over thee: and I will send darknesse over all the Land. Now when these great signes and alterations shall appeare in the heavens: what may wee looke for upon earth, which is wholy governed by the Heaven?

Wee see in a Common-weale, that when the heads that governe it, are in any tumult, all the other members & parts thereof, are also in like tumult and uproare, and the whole Common-weale is tossed and turmoiled with armes and dissention.

Now if all this body of the world bee governed by the vertues and influence of the heavens, in case both the heavens and his body be altered, and out of their naturall order; in what ruthfull case then shall all the members

and

and parts bee, that depend
them? The ayre shall be full
lightnings, whirle-windes,
blazing-starres; the earth sha
bee full of wide yawning cliffs
fearefull tremblings and
kings, and these earth-quakes
it is thought) shall bee so gre
and violent, that they shal be ab
to over-throw not onely th
sumptuous Palaces, high Towe
and strong Castles, but even th
very Mountaines and Rock
themselves shall be also shak
and over-whelmed by them,
quite removed out of their pla
ces.

But most of all other Elements
the Sea shall at that time shew
greatest rage and fury, and th
waves thereof shall bee so high
and so furious, that it shall seem
that they will utterly over-
whelme all the whole earth.

Such as dwell by the Sea side,
shall bee in great dread and ter-
rour, by reason of the great rising

of water: and such as dwell further off, shall be wonderfull afraide of the horrible roaring and noyse of it, which shall be so extreamely outragious, that they shall bee heard many miles off.

In what a pittifull case then (I pray you) shall men bee in these dayes? How shall they be astonished, confounded, yea utterly bereaved of their sences, of their speech, and of their taste of all things? Our Saviour saith, that at this time the people shall be in great anguish and distresse; & that men shal goe as though they were withered and dryed up, and had no life in them, by reason of the great feare of those things that shall happen unto the world.

Then shall they say one to another what meaneth this? What doe these terrible prognostications signifie? What wil the world at the length bring forth, that it now swelleth and rageth in this furious wise? What shall the end

be

be of all these so great tossings and alterations of al things? Now (after this sort) shall men goe and down sore afraid & dismaid their hearts failing them, and carrying their armes a-crosse, and one of them looking pittifully upon another.

And they shal be in great dread and feare, beholding one another to be so far changed and disfigured, that even that alone were enough to dismay them, although there were nothing else to be feared. All Occupations and Trades of the world shall then cease everywhere: and so shall in like manner all study, and desire of purchasing and gaining. For the greatness of the feare shal hold mens hearts so thorowly occupied, that they shall not only forget these things, but they shall also forget even to eate and drinke, and to doe such things as are necessary for the maintenance and sustentation of their lives. Their chiefest care

shall

all bee where to seeke out sure
nd safe places to defend them-
lves from Earthquakes, & from
e tempestuous stormes of the
yre, and from the inundatious of
he Sea. And so men shall goe to
ide themselves in the Caves and
lens of wild Beasts, and the wild
easts shal seeke likewise to save
hemselves in the lodgings and
ouses of men, and so all things
hall be tossed and turmoyled up-
ide downe, and be full of terrour
nd confusion.

The present calamities shall
afflict them very sore; but the
great feare and dread of those
that are to come, shall vexe them
worse, because they know not
what the end shal be of such dole-
full and lamentable beginnings.

I want words to declare this
matter, as it were requisite to be
declared, and all that is said, is
much lesse then that which shall
be indeed.

We see (even now by experi-
ence,)

ence,) when any outragious tem-
peſt riſeth in the Sea, or when a
ſtormy Whirle-winde or Earth-
quake hapneth upon the Land,
how wonderfully men are di-
maide, how they tremble and be
aſtonied, and how both their
ſtrength and wits doe faile them.

Now then, when the heaven,
the Earth, the Sea, and the ayre
ſhall be wholly diſtempered and
diſordered, when in all Regions
and Elements in the world there
ſhall be peculiar ſtormes & tem-
peſts, when the Sun ſhall threaten
with mourning, the Moone with
blood, and the Stars with their
fallings; who ſhal be able to eate?
who ſhall be able to ſleepe? Who
ſhall be able to take ſo much as
one minute of reſt, being compaſ-
ſed on each ſide with ſo many
outragious ſtormes & tempeſts?

O how miſerable and unhappy
is the ſtate and condition of the
wicked, who are threatned with
al theſe feareful prognoſtications!

And

And contrariwise, how blessed the state of the good & godly, unto whom all these things are favours, comforts, and good tydings, of the happy prosperity so neere at hand approaching then unto them? How joyfully shall they then sing with the Prophet, *God is our refuge and our strength, and therefore wee will not feare, though the whole Earth be tossed and turmoiled, and the Mountaines be removed, and fal into the bottome of the Sea.* Psal. 45. 1, 2.

Like as ye understand (saith our Saviour) *when the Figge-tree, and all other Trees begin to blossome, and to bring forth their fruit, that then the Spring-time draweth neere at hand: even so when yee shall see these things come to passe, then may yee perceive that the Kingdome of God is at hand. Then may yee open your eyes, and lift up your head; because the day of your redemption approacheth.* Luke 21. 30, 31.

O how joyfull shall the good and

vertuous then be? how well sh
they thinke all their labours
travels imployed? And contr
wise, how wofull and sorrowf
shall the wicked bee? and h
sore shall they then condemne
the steps and wayes of their
full lives?

*Of the comming of the flood of f
before the judgement: of the dre
full sound of the trumpet: of th
end of the world: and of the
resurrection of the dead.*

SECT. III.

AFter all these signes, shal th
comming of the Iudge a
proach neere at hand, befo
whom there shall goe an unive
fall flood of fire, which shal burn
and consume to ashes all the glo
ry of the world: this fire shall be
to the wicked a beginning o
their paine, and to the good a be
ginning of their glory. Then sh
all the glory of the world hav

nd: then shall the mooving
he Heavens, the course of the
nts, and the generation of
gs cease, then shal the variety
imes, with all other things
depend of the heavens, have
nd. And so S. *John* writeth in
Apocalyps, *That hee saw a* Rev. 10. 1.
hty Angel clothed with a bright
d, his face was like the Sunne:
ad a Raine-bow for a Crowne
is head, his feet were like pillars
re: of the which, one he set on the
, and the other upon the Land.
d he saith that this Angel lifted
is arme towards Heaven, and
re by him that liveth everla-
gly, world without end, that from
nce-forth there should bee no
re time.

That is to say, that there should
no moving of the heavens, nor
any other thing that is gover-
d by them; and (which is more
n all this) there should bee no
ace to repent us for that wee
ve done amisse, nor any time of
meanes

meanes to provide for the
come.

An Archangel with the sound of a Trumpet, shall summon all Nations to the general Iudgement

After this fire, there shall
(as the Apostle saith) an Arch
gell with great power and M
sty, and he shall sound a Trum
1 *Thes* 4. 16. (to wit, a great
terrible voice) whose sound
be heard over all the parts of
world, and with this Trumpe
shall summon al Nations to
to the generall Iudgement.

S. Ierome.

This is that fearefull vo
whereof S. *Ierome* speaketh,
ing, *Whether I eate or drink*
whatsoever I doe, mee seems
waies that I heare that
sounding in mine eares, which
say, Arise up all yee that be
and come to Iudgement.

Who shall appeale from
summons? who shall be able
avoide this judgement? wh
heart shal not tremble and q
for feare, at the terrible sound
this voyce? This voice shal
from death all her spoiles,

se her to restore againe al that
hath taken away from the
rld. And so S. *John* saith, that
n: *The Sea shall restore the dead* Rev. 20.
y, which it hath had, and like- 13.
se both death and hell shal restore
those bodies that they have.
Now, what a wonderfull sight
ll that bee, to see the Sea and
e earth to bring forth in all
rts such variety of bodies, and
see so many huge Armies, and
many sorts and diversities of
ations and people assembled
gether? There shall the *Alex-*
ders appeare, there shall the
erxes and *Artaxerxes*, there the
Darijs, and the Emperours of
ome, & the most mighty Kings
nd puissant Princes of the world,
ith another maner of habit and
behaviour, and with other kinde
f thoughts, much differing from
hose that they had in this life.
To be short, there shall all the
hildren of *Adam* meet together,
very one to give up an account
of

meanes to provide for the life to come.

An Archangel with the sound of a Trumpet, shall summon all Nations to the general Iudgement

After this fire, there shall come (as the Apostle saith) an Archangell with great power and Majesty, and he shall sound a Trumpet, 1 *Thes* 4. 16. (to wit, a great and terrible voice) whose sound shall be heard over all the parts of the world, and with this Trumpet he shall summon al Nations to come to the generall Iudgement.

S. Ierome.

This is that fearefull voyce whereof S. *Ierome* speaketh, saying, *Whether I eate or drinke, or whatsoever I doe, mee seemeth alwaies that I heare that voice sounding in mine eares, which shall say, Arise up all yee that bee dead, and come to Iudgement.*

Who shall appeale from this summons? who shall be able to avoide this judgement? whose heart shal not tremble and quake for feare, at the terrible sound of this voyce? This voice shal take from death all her spoiles, and

cause

cause her to restore againe al that she hath taken away from the world. And so S. *John* saith, that then: *The Sea shall restore the dead body, which it hath had, and likewise both death and hell shal restore all those bodies that they have.* Rev. 20. 13.

Now, what a wonderfull sight shall that bee, to see the Sea and the earth to bring forth in all parts such variety of bodies, and to see so many huge Armies, and so many sorts and diversities of Nations and people assembled together? There shall the *Alexanders* appeare, there shall the *Xerxes* and *Artaxerxes*, there the *Darijs*, and the Emperours of Rome, & the most mighty Kings and puissant Princes of the world, with another maner of habit and behaviour, and with other kinde of thoughts, much differing from those that they had in this life.

To be short, there shall all the children of *Adam* meet together, every one to give up an account of

of his owne life, and to be judged according to his workes. Howbeit, although all persons shal rise againe at that day, never to die anymore: yet shal there be a great difference betweene bodies and bodies. For the bodies of the just shall rise very beautifull, & bright as the Sun: but the bodies of the wicked shal rise very blacke and filthy, even like unto death it selfe.

Great difference shall be at the day of resurrection betweene the bodies of the just, and the bodies of the wicked

Now what a great joy shall it be then to the soules of the just, to see their desires now fully accomplished? What a joy shall it be to see themselves (after so long a banishment) to bee united and joyned everlastingly in company with their most deare and loving brethren? With what joy may the soule say then unto the body, O my body and faithfull companion, that hast holpen me to gaine this Crowne, that hast so oftentimes fasted, watched, & prayed, that hast suffered with mee the travell

Of the joyfull meeting of the soules and bodies of the just, at the day of generall Iudgement

travell of poverty, the crosse of afflictions, and the contradictions and reproaches of the world. How oftentimes hast thou spared the meat from thine owne belly, to give it to the poore? How often hast thou lacked clothes thy selfe, to cloathe the naked? How often hast thou renounced & lost thine owne right and title, for that thou wouldest not breake peace, and be at diffention with thy neighbour? Wherefore it is meet that thou shouldest now be partaker of this heavenly treasure, seeing thou hast holpen mee to gaine the same, and it is meete that thou shouldst be my companion in this my glory, seeing thou hast beene my companion in all my paines and labours. Then shal these two faithfull friends be joyned together in one subject, not (as they were in this life) with contrary appetites and desires, but with a league of perpetuall peace and conformity; so as they

may

may ſing and ſay forever: *Behold what a good and joyfull thing it is for Brethren to dwell together in unity.*

Pſal. 133. 1.

But contrariwiſe, what a heavineſſe and griefe ſhall it be then to the ſoule or the damned perſon, when he ſhall ſee his body in an ugly forme, as there it ſhall be given unto him: to wit, black, filthy, ſtinking, and horrible.

Of the ſorrowful and grievous meeting of the ſoules and body of the damned perſons, at the day of generall Iudgement

Then ſhall hee ſay: O curſed body; O beginning and end of my paines and ſorrowes: O cauſe of my damnation: now art thou no more my companion, but mine enemy: now art thou no more my helper, but my perſecutor: now art thou no more my habitation, but the change and ſnare of my deſtruction. O curſed taſte, how dearely doe I pay now for thy delicates & delights? O ſtinking fleſh, that haſt thus brought me to theſe painfull horrible torments, by yeelding to thy luſts and pleaſures.

What?

What? alas! is this the body, for whose sake I committed so many sinnes? were these the delights of this body, that caused me utterly to cast away my selfe? was it for this stinking muck-hil, that I have lost forever the Kingdome of Heaven? was it for this vile & filthy carkasse, that I have lost for ever the glory of life everlasting? O yee infernall Furies, rise up now against me, and teare and rent me in pieces: for I have well deserved these horrible torments. Cursed be the day of my unfortunate birth, seeing my hap must be so miserable, as to suffer everlasting torments in the most horrible pit of Hell fire, for so short pleasures and delights.

These and other more desperate words, shal the damned soule speake unto that body, which she loved so exceedingly in this transitory world. But tell me; (O miserable soule) why dost thou now so much abhor that thing, which

heretofore thou lovedst so well? Is not this flesh thy dearely beloved? Is not this the belly, which thou madst thy god? Is not this the face, which thou didst keepe so charily from wind and Sun? Is not this the visage, which thou didst paint with so many artificiall colours? Are not these the armes and fingers, which glistered with Rings of Gold, Bracelets and Diamonds? Is not this the body, for whose sake search was made both by Land and Sea, to furnish a Table for it with all delicate and dainty dishes? To have a fine and soft bed, to procure curious and costly garments? Who hath now so altred thy affection? Who hath made thy body to looke now so horrible and ugly, which before seemed so faire and amiable?

Thou seest here now (Christian brother) what end the glory of the world hath, with all the vaine pleasures & delights of the body.

Of

Of the strait account that shall be required of every man: of the comming of the Judge: of the matter of the Judgement: and of the witnesses and accusers that shall be there against the wicked.

Sect. IV.

NOw when all mankind shall be raised againe, and assembled together in one place, expecting the comming of the Iudge, then shall he (whom Almighty God hath appointed to bee the Iudge over the quicke and the dead) come downe. And like as at his first comming, hee came with very great humility and meekenesse, inviting men unto peace, and calling them to repentance: even so at his second comming, hee shall come with very great Majesty and glory, accompanied with all the powers and principalities of Heaven, threat-

Acts 10. 42.

Note here the two commings of Christ: the first was with great humility, and the second shall be with great Majesty and glory.

ning all those with the fury of his anger, that refused to use the meeknesse of his mercy.

At this time the feare and terrour of the wicked shall be so great, *That* (as the Prophet *Esay* saith) *they shall seeke the cliffes of Stones, and the hollow places of the Rockes, to hide themselves therein: for the great feare they shall have of the Lord, and of the glory of his Majesty, when he commeth to judge the world.* To conclude, this feare shall be so great. *That* (as S. *John* saith) *both the heavens and the earth shall flie from the presence of the Judge, and shall finde no place where to hide themselves.*

Esay 2. 19.

Rev. 21. 1.

At the day of generall judgement, even the blessed spirits shall be afraid to see so great Majesty and indignation in Christ the Iudge.

Now, O ye Heavens, why doe yee flie away? What have yee done? Why are ye afraid? And if by the Heavens, bee understood the blessed spirits that are in heaven. O yee blessed spirits, that were created and confirmed in grace, why doe yee flie away? What have yee done? Why are

yee

ye afraid? Vndoubtedly they are not afraid for any danger that is towards themselves, but they be afraid (to behold) in the Iudge, such a great Majesty and indignation, the greatnesse whereof shall be able to strike all the Heavens with terrour and admiration. When the Sea is outragious and tempestuous, even hee that standeth safe upon the shore, is in a kinde of feare and admiration.

When the Father goeth like a Lyon about his house, in punishing his bondslave, his innocent Sonne is also afraid, although he know right well that his Fathers rage is not bent against the Slave. Now what shall the wicked doe at this time, when even the just shall be so greatly afraid? If the heavens flie for feare, what shall the earth doe? And if those that be wholy spirit doe tremble and quake: what shall they doe that have beene wholy flesh?

And if (as the Prophet saith)

The Mountaines shall melt in this day, before the face of Almighty God, what stony hard heartes then have we, that (for all this) be nothing at all moved? If the goodly Cedars of *Libanus* be shaken, what shall become of the tender twigs of the Desart? what shall the silly Lambe do, when the sturdy Ram doth stoope & tremble; and if the righteous shal scarcely be saved, where shall the sinner and ungodly appeare?

Then shall the Romans behold those hands, which they have wounded with sharpe nailes, and that side, which they pierced with a Speare; then shall the Iewes behold that blessed body, which they procured to be Crucified, and let them say if it be not the same, which they reported that his Disciples had secretly stolne out of the grave. Thus shal the skars of these wounds, be a witnesse of the redemption and remedy, which Almighty God

sent

sent into the world: thus shall they serve to justifie the cause of Almighty God, and to leave the wicked voide of all manner of comfort and excuse, in that they refused the meanes of their redemption.

Then shall both Iewes and Romans have good cause to bee ashamed of their outrage and cruelty: then shall they begin to strike and beat upon their brests, in signe of lamentation: and not onely they, but *All nations of the earth* (saith our Saviour) *shal then weepe and lament*. They shal weep, and yet the teares at that time wil not serve their turne: for inasmuch as they have contemned the riches of his mercy, now they must abide the rigour of his Iustice; and because they despised the sweetnesse of his favour, now must they feele the sharpnesse of his indignation and fury. They shall bewaile their sins past, their shame present, and the torments

Math. 24. 30.

that are to come. They ſhall bewaile their miſerable hap, their unfortunate birth, and their curſed end.

For theſe (and many other cauſes) they ſhal weep and waile very bitterly, and as perſons wholy diſmaied and fettered in al parts, and without all manner of comfort and remedy: they ſhal wring their hands, and ſtrike themſelves upon their breaſts.

Our Saviour Chriſt the Iudge ſhall make a ſeparation betweene the good and the wicked.

Then ſhal the Iudge make a diviſion betweene the evill and the good: and place the Goats at his left hand, and the Sheepe at his right hand. O how happy and bleſſed ſhall thoſe perſons bee, that ſhall be thought worthy to have a place among thoſe elected Sheepe! O Lord, I moſt humbly beſeech thee, let me have tribulation here in this world: puniſh me here: cut me in pieces here: burne mee here, ſo that I may there be placed at thy right hand.

Mat. 25. 33.

Then ſhal the generall Iudgement begin

begin to be solemnized: and the causes of each one shall be thorowly scanned and examined: according as the Prophet *Daniel* writeth in these words; *I stood* (saith hee) *attentively, and I saw certaine seats set in their places, and the Ancient of yeeres sate downe, whose garment was white as snow, and the haire of his head like the pure wooll. The Throne wherein he sate was like flames of fire, and the wheeles thereof like burning fire. And a riuer of raging fire issued and came forth from before him. Thousand thousands were attendant to serue him, and ten hundred thousand thousands stood waiting before him &c. I beheld all this in the vision of the night, and I saw one comming in the clouds, who seemed to be the Sonne of man.* Hitherto are the words of the Prophet *Daniel*. Whereunto S. *John* addeth, and saith: *I saw all the dead (both great and small) standing before his Throne, and there the Bookes were*

Dan. 7. 9.

v. 11. 10

Apoc. 20. 12.

opened; and another Booke opened; which is the Booke of life, and the dead were judged according to the contents in those Bookes according to their workes.

Behold here (deare Christian Brother) the measure whereby thou shalt be judged: Behold here the taxe and prices, whereby all things that thou doest shall be valued and esteemed; and not by the fond judgement of the world, which have the false and counterfeit waights of Canaan in their hands, in whose ballance vertue and vice are judged to be of smal weight and account. In these Bookes are written all our whole life, and that with such care and diligence: that a word hath no sooner passed thy mouth, but it is forthwith noted, and set in his proper Register.

Osc. 12. 7.

But of what things (trow yee) will the Iudge require an account of us? *O Lord* (saith *Iob*) *thou hast numbred all the steps of my life.*

Iob 31. 4.

Cer-

Certainely, there shall not be so much as one idle word, nor one onely thought, whereof an account wil not be required in that judgement. Yea, and not onely of those things that we either think or doe, but also of those that we leave undone: of such things I meane as we are bound to doe. If thou say at the day of Iudgement; O Lord I have not sworne: the Iudge will answere, that thy Son or thy servant hath sworn, whom thy duty was to have chastised and corrected. And we shall give an account not onely of our evill works, but also even of our good workes, with what intention, and after what manner we did them.

Of what things we must give an account Math. 12. 36.

Finally, as *Gregory* saith, *An account shall there be required of us, of every point and moment of our life, how and after what sort wee have spent them.* Considering therefore, that such a strait account shall be required of us, how happeth it, that wee that beleeve this as a most

Gregorie.

Math. 12. 36.

most certaine truth; doe nevertheleſſe live with ſuch ſecurity and negligence as we doe? Wherein do we put our affiance? wherewithall do we perſwade and flatter our ſelves, in the middeſt of ſo many dreadfull perils and dangers?

How commeth this to paſſe, that thoſe perſons, that have moſt cauſe to feare this dreadfull day, doe leaſt feare it? and thoſe that have leaſt cauſe to feare it, do live in greateſt feare thereof? Holy *Job* was a juſt man (for ſo Almighty God witneſſed of him, with his owne mouth,) and yet (for all this) he lived in ſo great feare and dread of his account at the day of Iudgement, that he ſaid: *What ſhall I doe when Almighty God commeth to judge? and when he beginneth to queſtion with me, what anſwere ſhall I make unto him?*

Iob 2.3.

Iob 31. 14.

Surely theſe be words that proceed from a very ſore afflicted

and

and troubled heart *What shal I do*, saith he: as if he had said; One care I have that troubleth mee continually; one naile I carry alwaies fixed in my heart, that wil not suffer mee to take any rest. What shall I doe? whither shall I goe? What answere shall I make, when Almighty God shall enter into iudgement with me? But O holy and blessed man *Iob*, why art thou thus afraid? why art thou thus troubled and vexed? Art not thou he that said, *I have beene a Father unto the poore, an eye unto the blinde, and feete unto the lame*? Art not thou he that said: that *In all this lifetime, thy heart never reproved thee of any wicked deed*? Now being a man of so great innocency, why (O holy *Iob*) art thou thus afraid? Iob. 29. 15. Iob 27. 6.

Truely the cause is, for that this holy man knew right well, that Almighty God looked not with fleshly eyes, and that he judged not according to the iudgement

of

of men; in whose eyes oftentimes that thing shineth very gay and bright, which in the sight of Almighty God is very abominable. Thou art (O holy *Job*) very just indeed, yea even for this cause thou art very just, because thou livedst in so great feare. This feare of this holy man *Job*, my deare Brethren, condemneth our false security. These words of his, overthrow our vaine confidence. For which of us hath at any time (in respect of this care of our dreadfull account at the day of Iudgement) once refrained from his dinner or supper, or broke his sleepe? Whereas those devout godly persons, that thinke hereupon as they ought to thinke, doe oftentimes lose their sleepe, and their appetite to their meat; yea, and sometimes more then that also.

We read in the lives of the ancient holy Fathers, that when one of those holy men saw one of his

Schollers

Schollers laughing, he reprehended him for it, and said, What? knowing as thou dost, that thou must yeeld an account to Almighty God before heaven and earth, art thou yet (notwithstanding) so bold as to laugh? This holy Father thought; that that man which looked earnestly for this dreadfull account, could hardly laugh.

Now, as touching accusers and witnesses, there shall not want in this behalfe. For our owne very consciences shal be witnesses, and cry out against us: all creatures which we have abused, shall be witnesses against us: & above all, the Lord himselfe whom we have offended, shall be also a witnesse against us: as hee himselfe hath signified by one of his Prophets, saying: *I will bee a swift witnesse against Enchanters, adulterer, perjured persons, and against those that seeke cavils to defeate the labourer of his day wages, and against them that* Mala. 3. 5.

that doe evill intreat the Widdow and Orphan, and oppresse Pilgrims and Strangers. For they doe not feare me, saith the Lord.

The devill shall accuse the wicked at the day of judgement.

Neither shall there want accusers against the wicked. For the devil himselfe shall be a sufficient accuser: who as S. *Augustine* writeth, shal alledge very exactly before the Judge his right and title, and shall say unto him; O most just and righteous Judge, thou canst not of justice, but give sentence and adjudge these wicked Traitors to be mine; for so much as they have beene alwaies mine, and have in all things fulfilled my will. Thine they were, (I grant) because thou didst create them, and make them after thy Image and likenesse, and redeeme them with thy blood. But they have defaced thy Image, and put on mine; they have refused thine obedience, and embraced mine; they have despised thy Commandements, and observed mine;

they

they have lived with my spirit, they have imitated my workes; they have walked in my steps, and in each thing have followed my counsels. Consider how much more they have beene mine then thine, as appeareth herein, that notwithstanding I gave them nothing, I promised them nothing, nor laid my shoulders on the Crosse for them; yet have they alwaies obeyed my commandements, and not thine. If I commanded them to sweare and forsweare, to rob, and to kill, to commit adultery, fornication, Simony, and usury, and to deny thy holy Name; all this they did willingly, and with great facility.

If I commanded them to bestow their lands, their goods, their life, and their soule, for a point of honour and estimation, which I perswaded them in any wise to maintaine, or for a false delight whereunto I invited them; they did forthwith very wil-

willingly hazard all this for my ſake. But for thee, that art their God, their Creator, and their Redeemer, that gaveſt them their lands, their goods, their health, and life, that haſt offered unto them thy grace, and promiſed them thy glory; and above all this, haſt ſuffered moſt cruel death upon the Croſſe for them; they never tooke the leaſt paine and labour in the world. How oftentimes haſt thou come to their doores in great poverty, nakedneſſe, and full of ſores? And what almes hadſt thou of them but a wayward anſwere, and ſhutting their doores in a great fury, and anger upon thee, they being then more carefull to feed their Hawkes, their Dogs, and their Horſes, and to clothe their walls with hangings of Tapeſſary, ſilke, and gold, then to relieve, clothe, and helpe thee? Wherefore, ſeeing thou art a moſt juſt Iudge, and knoweſt that this is moſt certainely

tainely true, the very order of justice requireth, that they should be now punished for their injuries and contempts done to so great a Majesty.

Of the terrible sentence that the Judge shall then pronounce against the wicked.

SECT. V.

NOw this accusation being found most true, Christ (the Iudge) will pronounce that terrible sentence against the wicked, saying: *Depart ye cursed into the everlasting fire, which is prepared for the Devill and his angels. For I was hungry, and ye gave me not to eate: I was thirsty, and ye gave me not to drinke, &c.* And then shall the good goe to life everlasting, and the wicked to fire everlasting. Now, who is able to expresse what an intolerable anguish and griefe it will be to the damned persons, when they shal heare those

Math. 25. 41.

those most terrible words pronounced against them?

There shall they cry out to the Mountaines, to come and fall upon them, and to the hils to cover them: there shal they blaspheme, and revile, and open their sacrilegious mouthes, even against Almighty God: there shall they continually curse the day of their birth, and their unhappy state; there shall their day wholy end; there shal their glory be finished; there shall their prosperity be utterly extinguished and overthrowne; there shall the day of their terrible paines and griefes begin in their bodies, to continue for ever and ever: as S. *John* signifieth in his Apocalyps, under the name of Babilon, in these words.

Apoc. 18. *The Kings of the earth shal weepe and waile over themselves, that have enjoyed the pleasures and delights of Babilon, and have committed fornication with her, when they shall see the smoke that riseth up*

from

from their torments, and they shall endevour to keepe themselves a far off for feare of them, and say: Woe, woe, be unto the great City of Babilon, for in one houre is her judgement come. And the Marchants of the earth shall lament, because now there bee none to buy their Merchandize of gold and silver, and precious stones. And they shall lament over her, and say: Woe, woe be unto that great City, that was clothed with garments of Purple, Scarlet, Silke, and Velvets, and was covered with gold and precious stones, for in one houre all this great riches shall perish and come to nought.

Wherefore (O deare Christian brethren) if this must passe in this wise, let us provide for our selves (I beseech you) whilest we have time here in this life, and let us follow the counsell which he giveth us, who would rather be our Advocate then our Iudge, and there is none that knoweth better what is requisite for that day, then

Christ is our Advocate during the time we live here: but after our departure out of this life, he is no longer

then he who must be the Iudge of our cause. Christ then our Iudge teacheth us briefly, what we ought to doe in these words: *Take heed* (saith he in the Gospel of S. *Luke*, Chap. 21. vers. 34.) *that your hearts be not burthened with over-much eating and drinking, and with the cares of this life: and beware that that sudden day come not upon you at unawares. For it shall come like a snare upon all them that dwell upon the face of all the earth. And therefore watch and pray at all times, that ye may be worthy to be delivered from all these evils that are to come, and that ye may appear before the Sonne of man.*

Now considering this my deare Brethren, come (I most heartily pray you) and let us arise, whiles we have time, out of this so heavie sleepe, before that dark night of death fall upon us; and before this dreadfull day come, whereof the Prophet *Malachy* in his third Chapter saith: Now he commeth

and

our Advocate but our Iudge. For then the time is past, of dealing any more by an Advocate with Almighty God, because the whole processe of all our life, is already then come to an end: and then we be to have forthwith a definitive sentence thereof, according to our works.

and who dare abide his cõming? and who shall be able to behold the day thereof? Vndoubtedly, that man shal be able to abide this dreadfull day of Iudgement, that shall prevent the Iudge, & judge himselfe before hand, according as S. *Paul* forewarneth and counselleth us, saying: *If we would judge our selves, we should not be judged.* 1. Cor. 11. 31.

Meditation for Friday Morning.

Of the paines of Hell.

This day (after thou hast duely prepared thy self) thou hast to meditate upon the paines of Hell; to the intent that as well by meanes of this meditation, as by the former, thy soule may bee the more confirmed in the feare of God, and abhorring of sinne.

THe paines of Hell are to bee conceived under some such cor-

corporall formes and similitudes, as the Scripture hath taught us. As for the place of Hell, we may imagine it to bee (as it were) an obscure and dark Lake under the earth, or a passing deepe pit full of fire, or as a horrible and darke City, wholy burning with terrible flames of fire: in which none other noise were to be heard, but onely the furious raging of hellish tormentors, and ruthful lamentations of the damned persons, tormented with continuall weeping and wayling, and gnashing of teeth.

Math. 22. 13. & 25. 30.

How we must imagine the place of hell to be.

1. *Of two principall paines of Hell.*

NOw, in this cursed place there bee two principall kindes of paines; the one (which the Divines call *Pœnam sensus*) is sensible paine, and the other *Pœnam damni*: the paine of the losse of all losses. As touching the first paine, to wit, the paine of sense, con-

Pœna sensus.

consider, that there shall bee no sense, neither within, nor without a man, but that it shall suffer his proper torment. For like as the wicked have offended God with all their members and senses, and have made armour of them all to serve sin, even so will he ordaine, that they all shall there bee tormented, each one of them with his peculiar torment, and pay according to his desert.

Each part of the bodies of dãned persons shall bee tormented with his peculiar torment.

There shall the wanton and lecherous Eyes be tormented, with the terrible ugly sight of the Deuils; the Eares, with the confusion of such terrible cryes and lamentations, as shall there bee heard; the Nose, with the intolerable stench of that filthy & loathsome place; the Taste, with a most auerous hunger and thirst; the Touchling, and all the members of the body, with extreme cold and Fire; the Imagination shall be tormented, with conceiving of the griefes present; the Me-

Eyes.

Eares.

Nose.

Taste.

mory, by calling to minde the pleasures past; and the Vnderstanding, by considering what benefits are lost, and what miseries are to come.

2. *Of the torments of the inward senses, and powers of the Soule.*

FInaliy, there shall all the miseries and torments (that possibly may be imagined) be heaped together upon the damned persons. For as *Gregory* saith: *There shall bee cold intolerable, fire unquenchable, the worme of conscience that cannot die: and a most horrible stench that cannot be abidden: there shall bee palpable darkenesse, whips of tormentors, vision of foule fiends and ugly Devils, confusion of sins, and desperation of all goodnesse.*

Now, tell me (I pray you) if the least of all these paines that are sufferd here in this world, though it were but for a very small time, doe seeme notwithstanding so intole-

tolerable a thing: what shall it be to suffer there at one time, al these multitudes of horrible torments, in all the members and senses both inward and outward? and that not for the space of one night alone, nor of a thousand nights, but for ever and ever, during infinite worlds. What sense, what words, what judgement is there in the world, that is able to conceive and expresse this matter as it is indeed?

3. *Pœna damni: to wit, the paine to bee deprived for ever of the sight of Almighty God.*

And yet this is not the greatest paine that is there suffered: for there is another paine far greater (without any comparison) then all these: to wit, the paine which the Divines terme *Pœna damni*, the paine of losse or deprivation, which is, to bee deprived of the sight of Almighty God, and of his glorious compa-

ny for ever and ever. And albeit this paine be common to all the damned persons: yet shall it bee much more grievous unto them, that have had better meanes and opportunity then others, wherby to enjoy this felicity. As namely, all counterfeit Christians, to whó the Gospel hath beene preached: and especially, all naughty Religious or Ecclesiasticall persons, who as they have had greater meanes and provocations, to obtaine this everlasting felicity; even so shall they be more vexed and grieved for the losse thereof.

4. In hell besides the generall paines there be also particular paines, proportionable to the quality of every sinne, not forgiven in this life.

THese are the paines that doe generally appertaine to all the damned. But besides these generall paines, there be other particular paines, which every one of them

them shall also suffer, according to the quality of his sin. For there shall be one kind of paine for the Proud man, another for the Envious, one for the Covetous, & another for the Lecherous; and so in like manner for all other sinnes.

In which punishment, the wisdome & Iustice of Almighty God shall wonderfully appeare, in that among such an infinite number of sins and sinners; he shal be able to judge very perfectly all the excesse of each one, and shall measure unto them (as it were in a ballance) the paines proportionable to their sins. As the Wiseman saith. *The Judgements of the Lord are by waight and measure.* Pro. 16. 11. O what a dolefull thing shall it bee to the wicked, when they shall see, how Almighty God wil then pay them home in the very joynts?

And what a delight shal it then be to the just, when they shall see such a wonderful just proportion

The paine in hell shal be taxed according to the pleasures and delights received in this world.

observed, in allotting paines and torments, among such a great multitude of sins? There shall the paine be taxed according to the pleasure and delight received; and the confusion according to the presumption and pride; the poverty, according to the superfluity and abundance; the hunger and thirst, according to the gluttony and delicate dainty fare in their life past.

And in this wise did Almighty God command that naughty Woman to be punished, which is mentioned in the *Apocalips*, who sate upon the waters of the Sea, holding a Cup in her hand, full of poysoned pleasures and delights: against whom was thundered out from Heaven, that terrible sentence which said, *Looke how much she hath extolled her selfe, & enjoyed her pleasures and delights: even so proportionably give her torments, and weyling, and lamentation.*

5. The eternity of the paines of Hell.

VNto all these paines and torments, there is added an eternity or everlastingnesse of suffering them, & this is (as it were) the seale and key of them all; for all the rest were yet somewhat tolerable, if they might have some end, forasmuch as nothing is great that hath an end. But to be tormented with most horrible paines, that have neither end nor ease, nor mittigation, nor declination, nor change, nor hope that ever they will finish and have an end, neither the paines, nor hee that giveth them, nor he that suffereth them, but to be (as it were) a perpetuall banishment, never to be remitted; this is a matter able to make a man besides himselfe, that should consider it deepely, and with good attention.

Of this eternity, and everlasting suffering of these paines and

tormentes in Hell, commeth that horrible hatred which the damned have against Almighty God, and those blasphemies which they shall utter with great despightfull rage against him.

For when they shall be in utter despaire of his amity and friendship, when they shall know that they shall never be received again into his grace and favour, and that none of all their most grievous and horrible torments shall ever be deminished or asswaged againe, when they shall consider, that Almighty God is hee that doth thus torment and punish them, and that it is he that fetereth them from above, & keepeth them prisoners in that fiery tormenting chaine, they will bee in such an exceeding anger and rage against him, that they will never cease day nor night blaspheming his holy Name.

The first Treatise of the consideration of the paines of hell, wherein the former meditation is declared more at large.

THe consideration of the paines of hell is greatly profitable for divers and sundry respects. First, it moveth us patiently to beare the afflictions of this life, when wee consider that we are chastened and corrected here, least we should be condemned in the world to come.

The consideration of the paines of hell, moveth us to sustaine the afflictions of this life.

1. Cor. 11. 32. Heb. 11 35.

And hereof it is, that the Saints of God have cheerefully suffered the crosses and calamities that were inflicted upon them, knowing that they are the way to the Kingdome of Heaven; and that the light affliction which they suffer here for a time, causeth unto them a far more excellent and eternall weight of glory.

2. Cor. 4. 14.

This consideration helpeth us to overcome the temptation of the enemy, when (at the first en-

The consideration of the paines of hell, helpeth us to overcome the temptation of the Devill.

try of any evill thought) we doe forthwith call to minde the horrour of these paines. For by this meanes we doe quench the flame of the delight before it burne, with the remembrance of the horrible flames of Hell fire, which shall burne everlastingly.

According hereunto it is written of an ancient Father, that being (upon a time) tempted by the enemy of Mankinde with an evill thought, he laide his hand upon certaine burning coles, to try whether he could abide that little heat; & perceiving that he was not able to abide it, he said unto himselfe? What, if I cannot abide this little heat for so short a time: how shall I bee able to abide the horrible fire of Hell, which shall endure for ever and ever world without end?

The consideration of the paines of hell, helpeth to stir

This consideration helpeth also, to provoke and stir up in our hearts the feare of God, which is the beginning of wisedome, and

the originall of charity; and next (after charity it selfe) it is the greatest bridle we can have, to keepe us from all sinne and wickednesse.

up in our hearts the feare of God.

Above all this, consideration helpeth (very much) to make us to be afraid of sinne, considering what a miserable reward is ordained for it: to wit, death everlasting. Wherefore it is much to be marveiled at, how the Christians that doe beleeve, and openly confesse this to be true, dare commit any sinne against Almighty God. Two great wonders have happened in the world in these kinde of things; the one is, that whereas our Saviour hath wrought so many miracles, as he did here among men: there bee yet a number of men that do not beleeve him; the other is, that of such as be Christians, and doe beleeve him, there be yet (nevertheless) so many of them that dare offend him.

The consideration of the paines of hell, helpeth very much to make us afraid of sinne.

Certaine-

Certainely it was a wonderfull matter, that when our Saviour (among other wonders) had wrought that great miracle, in raising up *Lazarus* from death, when he had beene dead for the space of foure dayes: yet there were many of them, that were there present at the doing thereof, that would not beleeve in him. And it is also wonderfull, that whereas men doe now beleeve by reason of his Preaching, that there is paine and glory everlasting: all this beliefe and preaching notwithstanding, there bee yet so many Christians that dare offend him. It is a wonderfull matter to see, after so many great miracles, so great infidelity: and it is no lesse wonderfull also to see, after so great Faith, such corrupt and wicked life. But because this proceedeth rather of the want of consideration, then of the want of Faith; it is therefore a profitable exercise, to consider

Ioh. 11. 45, 46.

and

and weigh diligently thoſe things that our Faith telleth unto us: to the end, that by underſtanding the grievouſneſſe of the paines of Hell, we may live more warily, and be the more afraid to commit any ſinne, whereby to deſerve ſuch great and everlaſting paines.

Of two kindes of paines that are in Hell.

SECT. 1.

AND although the paines in Hell bee innumerable: yet they all in concluſion (as we have ſaid) are reduced to two, which are *Pœna ſenſus*, and *Pœna damni*: the paine of ſenſe, and the paine of loſſe. The paine of ſenſe, is that which tormenteth the ſenſes and bodies of the damned; And the paine of loſſe is to bee deprived (for ever) of the ſight and company of Almighty God.

The paine of ſenſe.

The paine of loſſe.

Theſe two kindes of paines, are anſwe-

answerable to two enormities and disorders that are in sinne; whereof one is the inordinate love of the Creature, & the other is the contempt of the Creator. Now unto these two enormities doe answere these two kindes of paines in Hell. To the love and sensuall delight which is taken in the creature, doth answere the paine of sense, that like as the sense hath taken delight against the Commandement of Almighty God; even so with the griefe of the paine, it may make recompence for the enormity of his offence. And to the contempt of God, doth answere the losing of God for evermore. For seeing that man doth first forsake God, reason it is, that hee should likewise be forsaken for ever of God. And because among these two evils, the last, (which is the contempt of God) is without all comparison greater then the first, therefore the paine of losse,

which

which is answerable to this iniquity, is without all comparison farre greater then the paine of sense.

And to begin now with the paines of the outward sense. The first paine is the horrible fire in hell, which is of such a great vehement heat and strength, that (as S. *Augustine* saith) *This fire here in this world (in comparison of it) is as it were but a painted fire.* *Of the horrible fire in Hell. S. August.*

This fire shall torment not onely the bodies of the damned, but even the soules also: and it shall torment them in such sort, that it shal not consume them. Which is so provided, to the intent that the paine may bee everlasting, and continue for ever and ever. The which everlasting continuance (as S. *Augustine* saith) is wrought by a speciall miracle: for Almighty God, (who hath given to all things their naturall properties) hath given this speciall property unto the fire of hell, that *The fire of Hell shall burne, and torment, and never consume.*

it

it shall in such wise burne and torment, that it shall not consume.

Consider then, what an intolerable paine it shall be to the damned, to be alwaies lying in such an horrible and everlasting tormenting bed, as this is.

And that thou maist the better conceive the same, imagine with thy selfe, what a grievous paine it would bee unto thee, if thou shouldest be cast into a great scalding Caldron when it boyleth most fervently and is in greatest heat; or into some hot glowing Oven, such a one as that was which *Nabuchadnezar* caused to bee set a fire in Babilon, the flames whereof ascended forty and nine Cubites in height. And hereby shalt thou have some kinde of conjecture and gesse (of that raging hot fire) which is hell. For if the fire here in this world, which as we have said is (in comparison of that fire) but

Dan. 3.

as it were a painted fire, yet doth before burne and torment: what shall that fire in Hell do, which is a very lively tormenting fire indeed? Mee thinketh it were not needfull to passe any further in the consideration of the paines of Hell; but even to leave here, if a man would stay himselfe a little while in consideration of of this point, and make a pause here, untill such time as he hath considered this matter, as the thing it selfe requireth.

Vnto this paine is joyned another directly contrary unto it, although no lesse intolerable; that is, an horrible extreme cold, far exceeding (without comparison) all the cold in this world, which shall be given (as a miserable refreshing) unto those that burne in that raging fire. And they shall passe (as it is written in *Job*) from the snowy waters, unto the fiery hearts: that there might bee no kinde of torments, whereof they should

Of the extreme cold in Hell.

Iob 24.

ſhould not taſte, that would bee taſting of every kinde of wanton pleaſure and delight.

The Devils ſhall torment the damned perſons, with appearing unto them in moſt horrible ſhapes.

And they ſhall not onely bee tormented with extreme Fire and Cold, but alſo by the very Devils themſelves, which ſhall torment them with moſt horrible ſhapes of wild beaſts, and terrible Monſters, wherein they ſhall appeare unto them. And they ſhall (with their moſt horrible and ugly lookes) torment the Adulterous and Lecherous eyes, and ſuch as have painted themſelves with artificiall Colours, to become the beautifull ſnares and nets of Satan.

This paine of the horrible and ugly ſight of Devils is far greater then any man can imagine. For if it bee evidently knowne unto us, that ſome perſons have loſt their wits, and that ſome have bene alſo ſtrucken ſtark dead, by meanes of the dreadfull ſight or imagination of fearefull things: yea, and

that

at sometimes the very suspiti-
n thereof alone, hath caused ma-
y men to tremble and quake in
ch sort, that the very haire of
eir heads did stare and stand
an end: what shall the terrour
nd feare of that darke Lake bee,
which is full of so many horrible
iends, and dreadful hellish Mon-
ers, as there the damned persons
hall behold with their eyes? And
e may the better consider, how
gly & horrible the forme of the
evill is, in that Almighty God
imselfe describeth him unto us,
y such terrible shapes in the ho-
Scriptures. As in the Booke of
ob he saith thus: *Who shall disco-*
er the face of his garment? and
who shall be so hardy as to looke into
is mouth? and who shall open the
ates wherewith his face is cove-
ed? His teeth are terrible round a-
bout: His body is as it were a shield
of steele, covered all over with scales,
and that so close rivieted and joyned
together, that not so much as a litle
ayre

Iob 41. 4, 5, 6, &c.

ayre can pierce thorow him. His neesing is like a lightning of fire, and his eyes are glowing red, like the eye-lids of the morning. He casteth out of his mouth flakes of fire, like burning Torches: and out of his nostrils reaketh smoke, as it were from a boyling pot. With his breath he is able to set coles on fire, and raging flames doe issue out of his mouth.

Now what a terrible sight will this be to the damned persons in Hell, to behold such an horrible and ugly Monster, as is here figured unto us by these similitudes!

The nose shall bee tormented with an intolerable stench.

Vnto the torment of the eyes is added another very terrible paine: for torment of the nose, to wit, an intolerable stench, which shall be there ordained to punish carnall and worldly persons, that used sweet savours and perfumes superfluously here in this life.

Esay 3. 16.

And so doth Almighty God threaten by his Prophet *Esay*, saying; *Because the Daughters of Sion are haughty, & walke with stretch-*

out wockes, and with rolling eyes,
alking and minsing as they goe, and
aking a tinkling with their feet,
ecause they make ostentation of
heir pompe and riches among the
oore and naked: therefore the Lord
illplucke off their haire from their
eads, with all their prophane at-
ires, & give (them in stead of their
weet odours) horrible stench; and
n stead of their gorgeous girdle, a
ope; and in stead of their curled
aire, a bald scull; and in stead of
heir stomacher, a rough haire
loth. This is the paine that is due
nto the odoriferous savours, and
ay ornaments of worldly men
nd women.

That we may the better con-
eive somewhat of this kinde of
aine, consider that terrible kind
f torment which a certaine cru-
ll Tyrant invented to put men
o death withall, who tooke a
dead body, and caused it to bee
aid along upon him that was li-
ving, and binding the dead body

and

and the living body very fast to
gether, he let them continue bo
joyned thus together, untill suc
time as the dead body had kille
the living body, with the filth
ſtench and venome that iſſu
from it.

Now if this ſeeme to thee ſ
horrible a torment, what a to
ment ſhall that be (troweſt tho
that ſhal proceed from the ſtenc
of all the bodies of the damne
and from that abominable plac
where the wicked ſhall remai
in a moſt horrible contin
ſtench for evermore?

There ſhall thoſe words of E
ſay bee verified in every one o
the damned, *Thy pride ſunke*
downe into Hell, and there fell th
dead body: the Worme is ſpred u
der thee, and the crawling worm
doe cover thee.

Eſay 14. 11.

And if this paine be appointed
for the Noſe, with what paine
ſhall the eares bee tormented,
wherewith greater ſins are com
mitted?

nitted? The Eares ſhall bee tor-
nented with hearing of perpetu-
ll horrible cryes, clamours, la-
mentations, and blaſphemies,
which ſhall ſound in that place.
For like as in Heaven there ſhall
bee none other ſound heard, but
onely a continuall Aleluia, and
praiſes of Almighty God: even
ſo ſhall there none other ſound
e heard in this infernall houſe of
ormentors, but onely blaſphe-
nies, curſings, and bannings of
Almighty God, and a diſordered
orrible melody of infinite jar-
ing noyſes, roaring, crying,
queaking, and howling, at the
errible ſound of the Hammers,
nd ſtrokes of the helliſh Tor-
mentors, wherein ſhall bee ſuch
confuſion and variety of noyſes,
uch great howlings and lamen-
ations, among all of that miſera-
ble priſon: that all the noyſe that
vas made at the deſtruction of
Troy, or burning of *Rome*, was no-
hing in compariſon of thar,

The Eares ſhall bee tormented with hearing of horrible lamentations, and blaſphemies.

which

which shall be heard among the damned in Hell.

And that thou maiest conceive somewhat of this horrible paine, imagine with thy selfe, that thou didst passe by a very great deepe valley, that were full of an infinite number of prisoners, some hurt, some wounded, and some sicke, and that they were all crying, roaring, and howling, each one in horrible wise after the manner, both men and women, yong and old: tell mee (I pray thee) what wouldest thou thinke of this so great roaring and confusion? Now what may we think of that most horrible crying and roaring in Hell, of such an infinite number of damned persons, which shall doe nothing else but cry, roare, blaspheme and curse Almighty God and his Saints everlastingly? What Galey is there in the world, so full fraught with Runnagates & Bondslaves, as that horrible place of Hell is?

These

These are the Mattens which here are sung: thus is the miserable Chappell of the Prince of darknesse: these be his Musicians and singing men. Of whose brother-hood and fraternity shall all slanderers and back-biters bee, with all such as have given eare to the lies of the enemie.

Neither shall the tongue and delicate taste faile of their torments in hell. For what a great thirst was that, which the rich glutton (mentioned in the Gospell) suffered among the flames of his torments? What dolefull cryes and clamours did he make to the holy Patriarke *Abraham*, requesting of him but one onely drop of water, to coole his tongue that burned so terribly.

The tongue and delicate taste shall bee likewise tormented in Hell.

Luke 26.

Of the torments of the inward senses and powers of the soule.

SECT. II.

ALl these paines of the outward senses of the body, are

certainly very grievous: but the paines of the inward senses of the soule, shall bee much more grievous. For those inward senses shall bee more or lesse tormented, according as the sinners have beene more or lesse negligent in this life, in eschewing the occasions of sinnes. First of all therefore, the imagination shall there bee tormented, with such a vehement apprehension of those paines, that it shall not be able to think upon any thing else, but onely upon the paines that they suffer. For if we see by experience, that when a griefe is very intensive & sharp, wee bee not able (though wee would) to separate our cogitation from the same, because the griefe it selfe occupieth the imagination so vehemently, that it cannot thinke upon any other thing, but only upon that which is the cause of our griefe. How much more may we assure our selves this to be true in Hell, where the griefe

The imagination.

and

nd paine is (without all compa-
riſon) much more intolerable,
hen all the griefes and paines of
his world? By this meanes there-
fore, ſhall the imagination conti-
nually quicken and renue the
griefe: and likewiſe the griefe,
he imagination; & ſo the torment
of the damned perſon ſhall be re-
nued and increaſed on every ſide.

Theſe ſhall bee the continuall
meditations of them, that would
not (whiles they lived) call to
minde theſe paines. So as they
hat would not thinke upon theſe
paines here, and ſo (by thinking
upon them) bridle their affecti-
ons in this life, ſhall ſuffer them
here, as a puniſhment for their
offences.

The memory ſhal likewiſe tor-
ment the damned perſons, when
hey ſhall there call to remem-
brance their old felicity and pro-
perous ſtate; and withall, the
leaſures and delights of the life
aſt, for which they doe then a-

*The memo-
rie.*

bide ſuch horrible torments. There ſhall they plainely perceive, how dearely they pay for their miſerable gluttony and delicate belly-cheere; and what a ſharp ſawce is ordained for their dainty ſugred morſels, which ſeemed before ſo ſweet and delightfull unto them.

Among all kinds of adverſities one of the greateſt is (as a wiſe man ſaith) to haue beene once in proſperity, and afterwards to fall into miſery. Now when the rich and mighty Perſonages of this tranſitory world, do looke backward, and call to minde their former proſperity, and abundance of their liues paſt, when they ſee how after that abundance there ſucceedeth ſuch a great barrenneſſe and dearth, that they ſhall not haue ſo much as one only drop of cold water giuen vnto them; when they ſee all their pleaſures turned into paines, their delicacies into miſeries, &

their ſweet perfumes into lothſome ſtenches, all their Muſicke into lamentation; what torment can bee ſo great, as the very remembrance of theſe things ſhall be at that time unto them?

Howbeit, they ſhall yet have a far greater torment, when they ſhall compare the continuance of their former pleaſures paſt, with the continuance of their paines preſent: when they ſhall ſee, how their pleaſures have endured but a moment: whereas their paines ſhall endure everlaſtingly, world without end.

The pleaſures of this life are very ſhort, but the paines of Hell are everlaſting.

Now, what a terrible griefe and anguiſh of mind ſhall that be unto them, when (by caſting their account) they ſhall perceive, that all the whole time of their life was but a meere ſhadow of a dreame, and that for their wanton delights and pleaſures, that were ſo quickly at an end, they ſhall ſuffer moſt horrible paines and torments, that ſhal never have an end.

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These are the paines that the damned persons shall suffer in the memory, by calling to mind their former prosperity. But the paines which they shall suffer in their understanding, when they shall consider the everlasting glory that they have lost, shall be farre greater. Hereof commeth that Worme that is alwaies gnawing at their consciences, which (as the holy Scripture doth so oftentimes threaten) shall lye day and night byting and gnawing, and feeding continually upon the bowels of the damned persons. And as the worme breedeth in the Wood, and is alwaies eating the Wood, wherein it was bred: even so this Worme of conscience proceedeth of sinne, and is evermore striving and setting it selfe against the same sin, whereof at the first it was ingendered.

The understanding.

The worme of conscience.

This Worme of conscience is a certaine despite & raging repentance, which the damned shall have

have for ever and ever, when they shall consider what they have lost, and what good oportunity and meanes they have had in this life not to lose it. This opportunity shall continually bee before their eyes, & this Worme of conscience shall bee alwaies gnawing their bowels, causing them to use this or the like complaint.

O what an unfortunate wretch am I, that had time and opportunity to gaine that so blessed state, which Saints & Angels doe enjoy in the Kingdome of heaven, and would not use the benefit thereof? Alas, alas, a time there was when this felicity was offered unto me, and I was exhorted and desired to receive it, yea it was frankly given unto me, & I would not accept it. For the onely acknowledging of my sinnes, with sorrow and contrition, they had beene all forgiven mee. For the onely asking of forgiveneſſe of

Almighty God, it had bin granted me. For the onely giving of a cup of cold water to the poore, I had had life everlasting granted unto me. And now alas (cursed Caitiffe that I am) I shall fast for ever, now alas shall I weepe and waile for ever, and repent me of that which I have done for ever, and all shall bee utterly without any fruit.

O how idle and wickedly hath my time passed away, which shall never returne againe? What great benefits received I of the world, that might allure mee to hazard and lose the everlasting felicity and blisse of heaven? Although the world should have given mee all the rich Offices, Mannors, Lordships, Kingdomes, pleasures and delights that it had, although I might have enjoyed them so many yeeres as there be sands in the Sea: all this were nothing, in comparison of the least paine and torment which I now here alas

doe ſuffer. And whereas I have not had the true fruition of any of theſe things, but onely a little ſhadow of a fugitive vaine pleaſure: for this muſt I now ſuffer everlaſting horrible torments here in Hell. O unhappy pleaſure; O curſed change; O unfortunate houre and moment, wherein I thus blinded my ſelfe! O what a blinde buzzard have I beene? O what a miſerable wretch and villanous Caitiffe am I? O a thouſand, yea, a hundred thouſand times unhappy, that have ſo fondly deceived my ſelfe.

Curſed bee hee that deceived mee; curſed bee hee that ſhould have corrected me, and did not. Curſed be my Father and Mother, that ſo wantonly brought me up: curſed be the milke that I ſucked; curſed be the bread that I did eat, and the life that I have lived. Curſed be my birth and my nativity, and curſed bee all creatures, that were any helpes or meanes

to bring me to any being. O how happy and fortunate are they, that had never any being, and they that were never borne. Happy are the wombes that never conceived, and happy are the brests that never gave sucke.

The damned in hell, shall curse all creatures, that have beene the cause of their damnation

After this sort shall the miserable damned wretches curse and banne all creatures, and chiefely them that were the cause of their damnation. The Father and the Sonne being fast manacled together, in the midst of those great and horrible flames, shal curse one another with most furious rage and despite. Then shall the Father begin to say unto his Sonne; Cursed be thou my Son, for I to leave thee wealthy and rich, became an Vsurer: and for Vsury am I now here in Hell damned. Then shall the Sonne likewise say unto his Father: Cursed be thou my Father, for that thou imagining to enrich me, hast beene the cause of my damnation, in that thou

diddest leave mee evill gotten lands and goods, and I for the wrongfull keeping of them, and not making due restitution to the right owners, am here now alas damned everlastingly. Above all this, how great shall the paines and torments of the malicious and evill disposed will of the damned be? There shall be in the will, a continuall and outragious malicious envie, against the glory of Almighty God and his Elect, which shall be evermore byting and gnawing at their entrailes, no lesse then the Worme of conscience, whereof we spake before.

The evill disposition of the will of the damned against the glory of God.

Of this paine saith the Psalme: *The sinner shall see and be angry: he shall gnash with his teeth, and consume. And the desire of the wicked shall perish.*

Psal. 112. 10.

They shal have also such a great abhorring and hatred against Almighty God, because hee detaineth and punisheth them in that place; that like as a mad Dogge

The malice and hatred of the damned against Almighty God.

strucken

ſtrucken with a ſpeare, turneth againe in great fury to bite and gnaw it: even ſo would the damned perſons (if they might poſſibly) teare and rent Almighty God in pieces: becauſe they know that it is he that pricketh them with his terrible ſpeare, and that it is he that ſtriketh and tormenteth them from above, with the dreadfull ſword of his juſtice.

The great obſtinacy of the damned in their wickedneſſe.

They have alſo a great obſtinacie in wickednes: for they are not ſorry either becauſe they are wicked, or becauſe they have bin wicked, but rather they wiſh that they had beene worſe. And if they be ſorry for their wicked life, it is not for any love they beare unto Almighty God, but for the love of themſelves, that ſo they might have eſcaped theſe horrible torments if they had lived otherwiſe?

The perpetuall deſperation of the damned.

Beſides this, they have alſo a perpetuall deſperation: for that they

they thinke so evill of Almighty God, and of his mercy, that they have no maner of hope therein, that ever hee can pardon them, and also for that they know for certaine, that their most grievous paines and torments shall never have any mitigation or end.

This is the cause of their so horrible blasphemies, & of their despitefull raylings against Almigstty God. For as they have no hope in him, so doe they seeke to be revenged of him as much as they can, with their outragious and malicious rayling tongues.

Of the paine which is termed by the Divines Pœna damni: *that is, the paine of the losse of Almighty God.*

SECT. III.

WHo would thinke that after al these paines here before rehearsed, there were yet more to be suffered? And yet (never-

vertheleſſe) it is certaine, that all theſe paines in comparison of that which we have now to ſpeak of, are as it were nothing.

Conſider then what a wonderfull paine this is like to be, ſeeing that ſuch horrible torments as we have before mentioned, may bee termed nothing, if they bee compared with this torment. For all the paines that wee have hitherto ſpoken of, appertaine (for the moſt part) to the paine of the ſenſe. But beſides all theſe, there is yet another paine called the paine of loſſe; (which wee touched before) the which without all compariſon, is far greater then all the other, as it may well appeare by this reaſon. For paine is nothing elſe, but onely a privation of ſome good thing that was either had, or in hope to be had. Now the greater this good thing is, the greater is our paine and griefe when we have loſt it. As it appeareth plainly in the loſſe

of

of temporall things, the which the greater they are in value, the greater is the griefe that they cauſe. Now then, conſidering that Almighty God is an infinite good thing, and the greateſt of all good things, it followeth neceſſarily, that the wanting of him ſhal bee an infinite miſery, and the greateſt of all miſeries.

The loſſe of Almighty God is the greateſt loſſe.

Beſides this, Almighty God is the center of the reaſonable ſoule, and the place where it hath his perfect reſt. And therefore it commeth, that the ſeparation of the ſoule from Almighty God, is the moſt grievous and painefull ſeparation of all that may poſſibly be deviſed. And therefore S. *Chryſoſtome* ſaith; *That if a thouſand fires of Hell were joyned together in one, they ſhould never be ſo great a paine to the ſoule, as it is to the ſoule to bee ſeparated (in this wiſe) for ever from Almighty God.*

Almighty God is the center of the reaſonable ſoule.

S. Chryſoſtome.

It is not poſſible for any man to expreſſe by words, the exceeding

ding greatnes of this griefe. That separation that is wont to happen in time of War, when the sucking Babes are taken from their Mothers brests, is nothing in comparison of the perpetuall division and separation, which shall bee from the fruition of Almighty God.

And that thou mayest understand somewhat hereof, consider what a horrible kinde of Death that was, which certaine Tyrants caused some of the Martyrs to be put unto. They caused two tops or great boughes of two great Trees, to be bowed downe violently to the ground, and at the two ends of them, they commanded the feet of the holy Martyr that should suffer death to bee bound; this done, they commanded that the two boughes should suddenly be loosed with all violence, and that when they should recoyle and mount up againe to their naturall places, they should hoyse

hoyse up the body on high, and so rent and teare it asunder in the ayre, each one of the boughes carrying with it that part of the body that was bound unto it.

Now if this cruell separation of the parts of a mans body one from another, seeme so great a torment, what a torment (thinke ye) shall that be, when the soule shall be separated from Almighty God; which is not a part, but the whole of our soule, especially seeing the separation and torment must endure, not only for so small a time, as whilest the boughes of a tree may ascend from the ground up on high; but so long as God shall be God, which is for ever & ever, world without end.

Of the particular paine of the damned in Hell.

SECT. IV.

BEsides all these paines before rehearsed, there be yet divers and

and ſundry others. For theſe paines are generall, and common unto all the damned in Hell: but over and beſides theſe, there are certaine other paines that be particularly and eſpecially appointed and proportioned to every damned perſon, according to the quality of his ſinne. As the Prophet *Eſay* ſignified, when he ſaid, *Meaſure ſhall be given againſt meaſure, for ſo hath the Lord determined in his hard heart in the day of his heat.* This heat ſignifieth the enkindling and fury of the wrath of Almighty God.

Certaine peculiar paines are alſo particularly appointed unto every damned perſon in Hell.

Eſay 27. 8.

The hard heart ſignifieth the terribleneſſe of his ſentence, that ſhall puniſh temporall offences with everlaſting paines. The meaſure againſt meaſure, ſhall be the quantity and proportion of the paine, anſwerable to the quality of the offence. For therein ſhall the beauty and order of Gods juſtice wonderfully ſhew it ſelfe, when he ſhall give to every

one

one of the damned his desert, according to the qualitie of his sin.

After this sort (as a holy Father saith) the covetous shall there be punished with miserable necessity: the slothfull and negligent shall bee pricked with hot burning Bodkins and Needles: the Gluttons shal be tormented with passing great hunger and thirst: the Lecherous and licentious livers, shall be wrapped in flames of stinking Brimstone: the Envious shall howle and cry like mad Dogs, with most inward paines and griefes, the Proud and presumptuous shall be full of perpetuall shame, and confusion: and so in like manner of all the rest.

Every severall sin shall have a severall torment.

Wherefore O yee Idolaters of the world! O ye lovers of honor and promotion! O yee greedy purchasers and scrapers together of Lands and riches! O yee devisers of new fashioned garments, and of strange meates, pastimes, and delights! O thou miserable and

and wicked City of Babilon, who will now weepe and bewaile thy case? who will lament againe thy miserable state, with such pitifull teares as our Saviour did? Saying, *Si cognovisses & tu, &c.* *If thou knewest now, &c.* O that thou knewest how dearely these dainty delicate morsels will cost thee, and what fierce torments these same Idols that thou now adorest, will be there unto thee? If a man doe eate fruit before it be ripe, it must needs set his Teeth on edge. And in like maner, for as much as worldly men will now enjoy ease and rest before their time, & have their Paradice here in this place of banishment; certainely the day will come, when their dainty morsels wil set their teeth sore on edge.

Luke 19. 42. *Wee must not seeke to enjoy ease and rest in this life, but expect the same in the life to come.*

According as Almighty God hath threatned by his Prophet, saying; *Whosoever will eate sowre Grapes before they be ripe, let him be well assured, that they shall be bitter unto him.*

Ier. 31. 30.

Now

Now that man eateth Grapes before they be ripe, that will prevent and taste before hand here in this life, the delights that are to be enjoyed in the life to come: who afterwards shall feele the bitternesse of that morsell, when by the just judgement of Almighty God he shal be punished, because he would be so hasty to enjoy rests and delights before his time.

Of the eternity of all these paines before rehearsed.

SECT. V.

NOw if all these paines be of themselves so grievous and so passing great, how much greater and more grievous shall they appeare, if unto the greatnes and grievousnesse of all these paines, we joyne all the eternity and everlasting continuance of them, and that they shall never have an end?

When

When ten thousand yeeres bee gone and past, there shall be added unto them a hundred thousand yeeres, and after those hundred thousand, there shal succeed so many millions of yeeres as there be Stars in the skie, & sands in the Sea, and after all these number of yeeres are past and gone; then shall the damned begin to suffer afresh, and so shall the everlasting wheele of their most horrible torments goe continually turning about for ever and ever, world without end.

Esay 30. 33. *The vally of Tophet* (saith *Esay*) *is prepared long since as yesterday: it is prepared at the Kings commandement, and is so very deep and large. The nutriment thereof is fire and much wood: and the blast of the Lord (being as it were) a running flood of brimstone doth enkindle it.* This valley is the bottomles pit of Hell, prepared as yesterday, (to wit, from the beginning of the world) for the punishment of the wick-

wicked. The nutriment thereof is fire, which burneth and never consumeth. And the matter that preserveth this fire, can never possibly end nor consume, or bee diminished with any continuance of time.

And that the damned may bee assured, that this horrible fire shal never be quenched: The Devils have alwaies in charge to blow it, and to keep it continually burning, who as they be immortall, so shall they never cease, or bee weary of blowing therein. And though they should be weary, yet is there the blast of the Almighty and ever-living God, which shal never be weary. Surely it should be to great purpose, and very much it were to be wished, that men had some understanding of the continuance and eternity of these most horrible grievous torments, in such sort as they be indeed: for undoubtedly this would be a great bridle for our life. And there-

therefore it shall not be from our purpose, if we bring here some example of like things to this intent that thereby we may have some understanding thereof.

Consider then with thy self that so horrible kind of torment that is used in some Countries where malefactors be burned alive, and the greater their offences are, the lesse is the fire wherewithall they be burned, which is done in this wise, that their torment may be the longer prolonged.

But what is the longest time ordinarily, that the torment of man may continue, that is thus executed by this artificiall cruelty? Truely it can scarcely continue one whole naturall day. Well then, tell me (I pray thee) if this be so terrible and so horrible a kinde of torment, that endureth not one whole day, the fire being also but small; what an exceeding horrible torment shall there be

be in Hell, that shall endure everlastingly, for ever and ever, with such an extreme great and fervent fire as that is?

Is there any man in the world so well skilled in the Mathematicall Sciences, that he can declare by any demonstration, how farre the one exceedeth the other? Now if a man (to escape that torment) would not sticke to put himselfe to all dangers, labours and paines, bee they never so great; what then ought all we to doe, to escape this most horrible extreme torment of Hell fire?

Consider also what a terrible kind of torment that was, which *Phalaris* that cruel Tyrant invented; of whom it is written, that he used when he would put men to death; to cause them to be inclosed within the belly of a Bull made of metall, and then caused a fire to be made underneath it: and this cruell maner of punishment hee devised, that the miserable

man (by the heat of the Iron) ſhould burne within the ſame by little and little, and not be able to eſcape nor defend himſelfe, nor have any remedy; but onely to burne and roare, and tumble and toſſe himſelfe within that ſtraight place untill he were dead.

What heart can heare of this cruelty, but that his fleſh will tremble and quake, onely in thinking of it? Wherefore tell me now (O thou Chriſtian) what is all this, in compariſon of that moſt grievous and horrible torment which wee heare treat of, but onely a meere dreame or ſhadow. Now if the very imagination, and thinking of theſe horrible paines of Hell doe make us afraide: what ſhall it bee, not to thinke of them onely, but even to ſuffer them in very deed?

Certainely it is ſo horrible a matter, to ſuffer paines and torments everlaſtingly; that although there were but one alone among

among all the Children of *Adam* that ſhould ſuffer in Hell in this wiſe: it were enough to make us all to tremble and quake. There was but one among Chriſts Diſciples, that ſhould ſell his Maſter: and yet when Chriſt ſaid; *One of you ſhall betray me*, all began to be afraid and waxe ſad, for that the matter was of ſo great importance. Math. 26. 21.

Now then, why doe not wee much more tremble and quake, knowing certainly, that *The number of fooles is infinite*, and that *The way to life everlaſting is very narrow and ſtrait:* And that *Hell hath enlarged her mouth without any limit*, to receive the multitudes that goe into it: If wee beleeve not this, where is our Faith? If wee doe beleeve and confeſſe it, where is our judgement and reaſon? And if we have both judgement and reaſon, why doe we not publiſh and preach this matter in the open ſtreets and market places? Eccleſ. 1. 15. Math. 7. 14. Eſay 5. 14.

If a Chriſtian did conſider the everlaſting

continuance of the horrible paines of Hell, it would make him looke better to the due framing of his life.

ces? why do we suffer our selves, and such infinite numbers besides, to be carried headlong into that place of perdition? Why doe we not bewaile and lament our former wicked lives, and begin betimes to take a better course, that we may escape those most horrible and everlasting torments?

How is it, that we can sleep in the night? How can we be quiet in the day? Yea, how happeneth it that we be not quite out of our wits, when we doe thinke attentively, and consider of so strange a perill as this is: seeing lesse dangers then these have beene able not only to fright and bestraught men out of their wits, but also to bereave them of their lives?

This is the greatest paine that the miserable damned persons have in Hell, to understand that Almighty God and their most grievous torments shal be of one like continuance, and therefore their miseries can have no comfort,

fort, becauſe their paine hath no end.

If the damned perſons could be perſwaded, that after a hundred thouſand millions of yeers, their paines ſhould have an end: even that perſwaſion alone would bee a great comfort unto them: for then all their torments (albeit it were very long) would yet at the length come to an end: but aſſured they are, that their paines ſhall have no end at all.

For as S. *Gregory* ſaith, *There the wicked have death without any death, an end without any end, and a defect without any defect.* For their death alwayes liveth, their end alwaies beginneth, and their defect never faileth. And for this cauſe the Prophet ſaith; *They are in Hell as it were Sheep, and Death feedeth upon them.* S. Gregory. Pſal. 49. 14.

The Herbe that is there fed upon, is not wholly plucked up, becauſe the roote is alive, which is the beginning of life: and this

cauſeth the herbe to ſpring again, that it may ſtill be fed upon. And therefore the paſture of thoſe Fields is immortal, for as much as it is alwayes eaten, and alwayes reviveth againe.

Now after this ſort ſhal Death feed upon the damned perſons, and as Death cannot dye, ſo ſhall it never be filled with this kinde of food, nor ever be weary in doing of this office; neither ſhall it ever make an end of devouring this morſell. For that Death ſhall evermore have ſomewhat in them to devoure, and they ſhall evermore miniſter ſomewhat unto death to be devoured: ſo as the damned in Hell ſhall ſuffer there moſt horrible paines and torments for ever and ever without any end.

Medi-

Meditation for Saturday Morning.

Of the everlasting glory and felicity of the Kingdome of Heaven.

This day, when thou hast prepared thy selfe hereunto, thou hast to meditate upon the felicity of eternall Glory in the Kingdome of Heaven.

THis consideration is so profitable, that if it were holpen with the light of a lively Faith, it were able to make all the bitter paines and afflictions of this life, to seeme sweet and pleasant unto us. For if the love of Lands and riches, doe cause the paines and labours that bee taken for them, to seeme sweet and pleasant; if the love of children also do cause Women to wish for the paines of Child-bearing, what would the

love of this most excellent and passing great felicity doe, in comparison whereof, all other felicities are of none account? If it be said of the Patriarch *Jacob*, that his seven yeeres service seemed but short unto him, in respect of the great love he bare to *Rachel*, what would the love of that infinite beauty worke in our hearts? What would that everlasting marriage cause us to doe, if it were considered with the eyes of a lively Faith? Wherefore, that thou maist understand some what of this felicity, thou hast to consider (among other things) these five points that are in it: to wit; First the excellency and greatnes of the place; Secondly, the fruition of the company of those blessed Inhabitants there abiding: Thirdly, the vision of the Almighty and ever-living God; Fourthly, the Glory of the Saints bodies; And lastly, the perfect fruition of all good things, that are

Gen. 29. 20.

Five points to be considered in this meditation.

are there continually.

1. *The excellency and greatneſſe of the Heavens.*

FIrſt of all therefore, conſider the excellency of the place, and eſpecially the greatnes thereof, which is ſurely very wonderfull. For when a man readeth in certaine great Authors, that every one of the Stars in Heaven, is greater then all the whole earth; yea, and which is more marveilous, that there be ſome Stars among them of ſuch notable greatneſſe, that they bee ninety times greater then all the whole earth, when a man heareth theſe things, and lifteth up his eyes to Heaven, and ſeeth in the ſame, ſuch a multitude of Starres and ſo many voyd ſpaces, where many more Starres might be ſet: How can he but wonder? how can he but be aſtonied, and (in a manner) beſides himſelfe, conſidering the paſſing greatneſſe of that place,

and much more of that mighty Soveraigne Lord that created it of nothing? Then as touching the goodly beauty of that place, it is a thing that cannot bee expressed with words. For if Almighty God hath created things so wonderfull and so beautifull, in this vale of teares and place of banishment, what wonderfull things hath he created, trow yee, in that place, which is the seat of his Glory, the Throne of his mighty power, the Palace of his Majesty, the House of his Elect, and the Paradise of all delights?

The goodly beauty of the Heavens.

2. *The fruition of the company of the blessed Inhabitants in Heaven.*

After thou hast considered the excellency of the place, consider also the great worthinesse of those blessed Inhabitants that dwell in it: whose Number, Holinesse, Riches, and Beauty, are greater then any man can imagine.

gine. S. *John* ſaith, *That the number of the Elect is ſo great, that no man is able to count them.* And ſome Divines are of this opinion, that the number of the Angels is ſo great, that they exceed without compariſon, all corporall and materiall things in the earth. And like as the greatneſſe of the Heavens exceedeth the greatneſſe of the Earth, without any proportion: Even ſo doth the multitude of thoſe glorious Spirits, exceed the multitude of all corporall and materiall things that are in the world, with the like advantage and proportion.

Rev. 7. 9.

The infinit number of the Elect.

Now what thing can be imagined more wonderful then this? Certainely this is ſuch a matter, that if it were well conſidered, it were able to aſtoniſh all men. Againe, if every one of the Angels (yea, though it be the very leaſt Angell among them all) be more goodly and beautifull to behold, then all this viſible world: what a glo-

a glorious ſight ſhall it be then, to behold ſuch a number of beautifull Angels, and to ſee the perfections and Offices that every one of them hath in that high and ſupreme City?

There the Angels go as it were in Embaſſages, the Archangels are occupied in their Miniſtry, the Principalities triumph, the Powers rejoyce, the Dominations governe, the Vertues ſhine, the Thrones gliſter, the Cherubins give light, the Seraphins burne with love, and all of that heavenly Court doe ſing Lauds and prayſes unto Almighty God.

Now if the company and converſation of good and vertuous perſons be ſo ſweet and amiable a thing, what a bleſſed thing ſhall it be, to converſe and keep company, with ſo many good & bleſſed Saints as be there? to ſpeake with the Apoſtles, to be converſant with the Prophets, to communicate with the Martyrs, and

to

to dwell and have a perpetuall familiarity with all the Elect?

3. *The vision of Almighty God.*

NOw, if it shall bee so great a glory to enjoy the company of the good, what shal it be to enjoy the company and presence of him, whom the morning Starres doe praise; at whose excellent beauty the Sun and Moone doe wonder: before whose Majesty the Angels bow downe; and at whose presence men doe marveilously rejoyce?

What a glory shall it be to behold that universall goodnesse, in whom are all good things? The greater world, in whom all worlds are contained? What a joy shall it be to see him, who being one, is all things, and yet being one, and most simple in himselfe; comprehendeth the perfections of all things? If to heare & see king *Salomon* were thought so great a matter, that the Queene of

1 Reg. 10.

of *Saba* said of him: *Blessed are they that stand before thy presence, and enjoy thy wisedome:* What a thing shall it bee to behold that most high *Salomon*? That everlasting Wisedome? That infinite Greatnesse? That inestimable Beauty? And to enjoy the same for evermore? This is the essentiall glory of the Saints: this is the last end and center of our desires?

4. *The glory of the Saints bodies in Heaven.*

NExt after this, consider the glory of the bodies, in which there shall be no part but shall be glorified. For there every one of the members and senses, shal have his particular glory and object, wherein to take delight.

The foure dowries of glorified bodies.

There the bodies of Saints shall be endued with these foure singular qualities and dowries: to wit, with subtility, swiftnesse, impassibility, and clearencsse. And this clearencsse shall be so great,

that

that every one of the Saints bodies shall shine like the Sun in the Kingdome of their Father. Now if this Sunne that standeth in the midst of the firmament, being but one, be sufficient to give light and comfort to all this world; what a light shal so many Sunnes and Lampes make, as shall shine so bright in that place all together?

5. *The perfect fruition of all good things in Heaven.*

TO conclude, in this glory all things shall be found wholly together, and all evill things shall be banished from thence: There shall be health without infirmity; liberty without bondage; beauty without deformity; immortality without corruption; abundance without necessity; quietnesse without vexation; security without feare; knowledge without error; fulnesse without lothsomenesse; joy without heavinesse; and honour

honour without contradiction. There (as *Augustine* saith) shal be true glory: for there shall none be praised either by error or flattery. There shall bee true honour, for there it shall neither be denyed to such as deserve it, nor given to such as deserve it not. There shall be true peace: for there shall no man be molested, either by himselfe, or by others.

S. Augustine.

The reward of vertue shall be even he that gave the vertue, and hath promised himselfe for a reward of the same; who is the greatest and best of all good things, (to wit, Almighty God) he shall be the end of our desires, he shall there bee seene without ceasing; loved without lothsomenesse; and praised without wearinesse. There his place is large, beautifull, bright, and secure: the company very good and delightfull: the time alwaies after one sort, not distincted into evening and morning, but continued with a simple

a simple eternity. There shall be a perpetuall spring, that through the freshnes and sweet breathing of the holy Ghost shall flourish for evermore. There shall all rejoyce, all shall sing, and give continuall praise to the chiefe giver of all things; through whose bountifull goodnes they live and raigne in glory. O heavenly City! O secure dwelling place! O blissefull Country, where all delightfull things are to be found! O happy people without any grudging! O quiet neighbours, where no one is subject to any want or necessity! O that the strife and contention of this present state were at an end! O that the dayes of my banishment might be finished! O how long is the time of my peregrination prolonged? when shall this day come? When shall I come and appeare before the face of my sweet Lord and Saviour?

The

The sixth Treatise of the consideration of the glory of Heaven: wherein the former Meditation is declared more at large.

ONe of the things, whereupon it behooveth us most to have our eyes alwayes fixed in this vaile of teares, is the blessed state of glory in the Kingdome of Heaven. For this consideration alone were able to encourage us, patiently to beare the afflictions of this present life, knowing what an eternall weight of glory is prepared for us in the life to come.

2. Cor. 4. 14.

When Almighty God promised to give to the Patriarch *Abraham* the Land of Promise: he commanded him to walke and view it all round about, saying: *Arise and walke all over this Land both in length and bredth, and consider it on every side, for I will give it unto thee.* Arise up therefore (O my soule) advance thy selfe on

Gen. 13. 17.

hie,

hie, leave all earthly affaires here beneath, and flee up with the wings of thy ſpirit, unto the moſt excellent noble Land of Promiſe, and conſider with good attention, the length of the eternity, the largeneſſe of the felicity, and the greatneſſe of the riches, with all the reſt that is therein.

It is written of the Queene of *Saba*, that when ſhe heard of the great fame of *Salomon*, ſhe went to Ieruſalem, to ſee the great and wonderfull things that were reported of him. Conſider therefore that the fame of that heavenly Ieruſalem, and of that ſupreme King that governeth it, is no leſſe then the renowne of *Salomon* was: aſcend thou now up on high with thy ſpirit unto this noble City, to contemplate the wiſedome of this ſupreme King, the beauty of this Temple, the ſervice of this Table, the orders of them that attend upon him, the Liveries that the whole family 1 Reg. 10

ly

ly weare, and withall the policy and glory of this noble City. For if thou be able to consider every one of these things; it may be, that thy spirit shall be lifted up above himselfe, & thou shalt perceive, that there hath not been declared unto thee so much, as the very least part of this glory.

But for this purpose, it shall be requisite to have a speciall light of Almighty God, as the Apostle signifieth, saying: *I beseech the God of glory, and the Father of our Lord Jesus Christ, to give you the Spirit of wisdome, and to lighten the eyes of your hearts, that you may understand, how great the hope of your vocation is, and the riches of that inheritance and glory which he hath prepared for the Saints.*

Eph. 1.17, 18.

And although in this glory there be many things to contemplate upon; yet maiest thou now especially consider those five principall things that we touched before: to wit, the excellency and greatnes

greatnes of the place; the fruition of the company of those blessed Inhabitants; the vision of Almighty God; the glory of the Saints bodies; and the everlasting continuance and eternity of all these so great and wonderfull benefits.

Of the excellency and greatnesse of the Heavens.

SECT. I.

FIrst of all consider the goodly beauty of the place, which S. *John* describeth unto us in a figure in his *Apocalyps*, in these words; *One of the seven Angels spake unto me, saying: Come, and I will shew thee the Spouse of the Lambe: and he carried mee away in spirit to a high and great Mountaine, and shewed me the holy City of Jerusalem, which descended from Heaven, and shineth with the clearenesse of Almighty God, and the light thereof, was like to the glistering* Revel. 21.

ſtering brightnes of precious ſtones. This City had one great and high Wall, in which were twelve Gates, and in the Gates twelve Angels, according to the number of the Gates. The foundations of the walls of the City were wholly wrought with precious Stones, and the twelve Gates thereof were twelve Pearles, every Gate made of one Pearle, and the ſtreet of this City was of pure gold, like unto a very cleare Glaſſe: and I ſaw no Temple therein, becauſe the Lord God Almighty and the Lambe were the Temple: and the City had no need of Sunne or Moone to give light unto it, forasmuch as the clearenesſe of Almighty God doth lighten it, and the Lampe that burneth therein, is the Lambe.

Moreover, the Angell ſhewed me a flood of the water of life, as cleare as the Chriſtall, which iſſued out of the ſeate of Almighty God, and of the Lambe. In the middeſt of the ſtreet, and both on the one ſide of the flood, and on the other, was planted

the

he Tree of life, which brought forth
welve fruits in the yeere, every
Moneth his fruit, and the leaves of
his Tree, ſerved for the health of
Nations. Reve. 22.

No manner of malediction ſhall
ver be ſeene there, but there ſhall
e the Seat of Almighty God, and of
he Lambe. And his ſervants ſhall
rve him, and they ſhall ſee his
ace, and have the name of him
ritten in their foreheads, and they
hall raigne for ever and ever, world
ithout end.

Behold here (deare Brother)
he beauty of this City deſcribed
nto thee, not that thou maieſt
hinke, that theſe things are there
n ſuch a material ſort as the words
oe found, but that by meanes of
heſe, thou maieſt conceive other
nore ſpirituall and more excel-
ent things, which are figured
nto us by theſe material things.

The ſituation and greatnes of the heavenly City.

The ſituation of this City is a-
ove all the heavens, & the great-
eſſe and largeneſſe thereof ex-
ceedeth

exceedeth all measure. For if [illegible] one of the Starres of Heaven be so great as we have before declared; how great then muſt the Heaven bee, that containeth in it all the Stars, and all the Heavens? Surely, there is no greatneſſe in the world that may be compared unto this. For (as a holy Father ſaith) from the Weſt part of *Spaine*, unto the uttermoſt borders of the Indians, a Ship may ſayle (if it have a proſperous winde) in few dayes: but the region of Heaven is ſo great, that the Stars (which are more ſwift then the Sunne beames) cannot finiſh their courſe in it in many yeeres.

The goodly workmanſhip of the building.

Now if thou demaundeſt of the workemanſhip of that building; there is no tongue able to expreſſe it. For if that worke that appeareth outwardly to our mortall eyes, bee ſo goodly and beautifull; what is to bee ſuppoſed of all the reſt, that is there reſerved

ſerved for the ſight onely of immortall eyes?

And if we ſee, that by the handiworke of men, certaine works are made here ſo ſightly and ſo beautifull, that they aſtoniſh the eyes of them that doe behold them; what a worke muſt that be, which is wrought by the hand of Almighty God himſelfe, in that Royall Houſe, in that ſacred Palace, in that Houſe of joy and ſolace, which he hath built for the glory of his Elect? *O how amiable are thy Tabernacles* (ſaith the Prophet) *O Lord God of vertues? My ſoule deſireth and fainteth, in beholding the Palace of the Lord.* Pſal. 83. 1.

The thing that moſt principally commendeth a City, is the ſtate and condition of the Citizens: to wit, if they be noble, if they bee many, if they live in peace and concord among themſelves. Now who is able to declare the excellency of this City in this behalfe? *The ſtate and condition of the Citizens of Heaven.*

All the Inhabitants therein be noble Perſonages, there is no one among them of baſe linage, for ſo much as they be all the Sons and Children of God. They bee ſo friendly and loving one towards another, that they bee all (as it were) one ſoule and one heart. And they live in ſo great peace and concord, that the very City it ſelfe is called *Jeruſalem*: that is to ſay, the viſion of peace.

If thou deſire to underſtand the number of the Inhabitants in this City, unto this deſire S. *Iohn* maketh anſwer in his *Revelation*, where he ſaith: *That hee ſaw in ſpirit ſuch a great company of bleſſed Saints, that no man was able to reckon them, gathered together of all kindes of Nations, people and tongues, which ſtood before the Throne of Almighty God, and of the Lambe, apparelled in white garments, and with triumphant Palmes in their hands, ſinging unto Almighty God, ſongs of praiſe.*

Revel. 7. 9.

The number of the bleſſed Inhabitants in Heaven.

And

And unto this saying of S. *John*, doth that agree very well, which is signified by the Prophet *Daniel* concerning this holy number: where he saith: *Thousand thousands serve the Lord of Majesty, and ten hundred thousand thousands stand before him.* Dan. 7. 10.

And thinke not because the number is so great, that they be therefore disordered: for there the multitude is no cause of confusion, but of greater order and harmony. For Almighty God (that hath with such a wonderfull consonance and agreement, disposed the moving of the Heavens, and the courses of the Stars, calling them every one by his proper name) hath also ordained all that innumerable Army of blessed Saints, with a most wonderfull goodly order and disposition; appointing to every one his place and glory, as it seemed best to his divine and excellent wisedome. *Every one of the Saints hath his place and glory in Heaven in most solemne order.*

And so there is one place for the Patriarkes, another for the Prophets, another for the Apostles, another for the Evangelists, another for the Martyrs, and so forth (unto all the rest of the faithfull) there is appointed a heavenly mansion. And above them all the holy humanity of our Saviour Christ, hath the chiefe place and preheminence, who sitteth at the right hand of the Majesty of Almighty God, in the height of glory.

Now therefore (O thou Christian soule) take a view of this celestiall order: walke thorow the streets and wayes, consider the order of these Citizens, the beauty of this City, and the noblenes and worthinesse of these Inhabitants. Salute also this sweet and pleasant Country, and as a Pilgrime, beholding it as yet a farre off, direct thine eyes, and (with all) thy heart unto it, and say; All haile sweet Country, the Land of Promise, the Haven of Security, the

Place

Place of Refuge, the Houſe of Bleſſing, the Kingdome of all worlds, the Paradiſe of Delights, the Garden of eternall Flowers, the Store-houſe of all Treaſure, the Crowne of all juſt Perſons, and the end of all our deſires.

All haile our Mother and our hope, after thee have we ſighed a long time: for thee have wee mourned, and doe mourne even at this preſent: for the love of thee have we fought, and doe ſtill fight a long battell in this our tranſitory life: for we know aſſuredly, that none ſhall be rewarded and crowned in thee, but onely ſuch as have here foughten faithfully.

Of the ſecond joy that the ſoule ſhall have in the Kingdome of Heaven, which is the enjoying of the company of Saints.

SECT. II.

WHo is able (after this great joy) to declare

what a further joy the soule shall have, by being in this most happy & blessed company? for there the vertue of charity is in her full perfection: the property of which vertue is, to cause all things to be common.

There shal that petition be perfectly fulfilled, which our Saviour made, saying: *I beseech thee (O Father) that they may be one* (by love) *as we are one* (by nature.) For there shall the Elect bee more straightly united together in one, then the members of one same body: because all shal participate of one same Spirit, which giveth unto all one same being, and withall, one blessed life.

John 17. 11.

All the Elect in Heaven shall bee more straightly united together in one, then the members of one body, because all shall participate of the Spirit of God.

If thou imagine it to be otherwise, tell me, what is the cause, why the members of one body have so great a unity and love one towards another? the reason is, because they are all partakers of one same forme, that is, of one soule, which giveth one same being

being and life to them all.

Now if the ſpirit of a man have power, to cauſe ſo great a unity betweene members that are ſo different in offices and natures, is it any wonder, if the Spirit of Almighty God, by whom all the Elect doe live (which Spirit is as it were the common foule to them all) ſhould cauſe a farre greater and more perfect unity among them? eſpecially, conſidering that the Spirit of God is a more noble cauſe, and of a more excellent vertue and power, and giveth alſo a more noble being.

Well now, if this maner of unity and love do cauſe all things to be common, as wel good as evill, (as we ſee in the members of one body, and in the love of Mothers towards their Children, who rejoyce as much at their felicity, as at their owne) what a wonderfull joy ſhall one of the Elect there have of the glory of all the reſt, conſidering that he ſhall love e-

very one of them as well as himselfe? For as *Gregory* saith: *That heavenly inheritance unto all is one, and unto every one is all, forasmuch as every one of the blessed Saints rejoyceth as much at the joyes and felicities of all others; as if hee were himselfe in possession of the same.* But what can we infer of all this? Surely thus much, that as the number of the blessed Saints is (after a sort) infinite: even so the joyes of each one of them shall also (after a sort) be infinite, and that every one of the Saints shall have the excellency of all, forasmuch as whatsoever any one of them shall not have in himselfe, he shall have it in others.

S. Gregory

These be spiritually those seven Sons of *Job*, among whom there was such a great love and communicating one to another, that every one of them (in his order) made a feast one day in the weeke unto all the rest: whereby it came to passe, that every one of them

Iob 1.41.

was no leſſe partaker of the goods of others, then of his own proper goods. And ſo that which was proper to one, was common to all: and that which was common to all, was proper unto every one; this effect wrought love and brotherly affection in thoſe holy brethren.

Now, how much greater ſhall the brotherly love of the Elect be in the Kingdome of Heaven? how much greater ſhal the number of brothers be there? how much more treaſure and riches ſhall they have to enjoy? Now by this account, what a feaſt ſhall that be, which the Seraphins ſhall there make unto us, who are in the higheſt degree of all bleſſed ſpirits, and moſt neere unto Almighty God, when they ſhall diſcover unto our eyes, the nobleneſs of their ſtate and condition, the clearenesſe of their contemplation, and the moſt fervent burning heat of their love? What a feaſt

also shall the Cherubins make, in whom the treasures of the wisedome of Almighty God are enclosed? What a feast likewise shall that be of the Thrones and Dominations, and of all the other blessed spirits?

What a joy shall it be, to enjoy the glorious company of the Apostles? to be received into the goodly fellowship of the Prophets? And to have the fruition of that noble Army of Martyrs, which have spent their lives for the cause of Iesus Christ? What a joy shall it be, to see those holy Prophets, *Esay*, *Jeremy*, *Ezechiel*, *Daniel*, *Amos*, *Micheas*, *Zacharias*, and the rest, not now subject to the torments of their cruell persecutors, but clothed with long white garments, with their Palmes in their hands, and with the glorious ensignes of their victorious triumphs? What a joy shall it be, to see those seven noble *Machabees*, with their godly and valiant

1 Mac. 7.

valiant Mother, having contemned all kindes of deaths and torments, for keeping the Law of Almighty God?

What a goodly sight shal it be, to behold those sweet Babes, whose guiltlesse blood was most cruelly shed at the birth of our Saviour? What chaine of Gold and precious Stones, is so goodly to behold, as the necke of the glorious fore-runner of Christ, S. *John Baptist*: who chose rather to lose his head, then to dissemble the filthines of the adulterous King? What other thing shall it be, to see the body of S. *Stephen*, that was bruised with the strokes of stones: then to behold a rich long robe trimly garnished and set all over with goodly precious Rubies and Diamonds? What a joy shall it be, to behold that Apostle S. *James*, who was once slaughtered with the sword of that Tyrant *Herod*, but now raigneth with his Lord and Master, for whose

Math. 2. 16.

Acts 7. 59.

Acts 11. 2.

whose sake he was done to death?

What a joyfull sight shall it be, to see those two glorious lights of Christ his Church, S. *Peter*, and S. *Paul*, shining there very brightly, with the Trophees of their martyrdome, wherewith they were crowned? Now what a joy shall it be, to enjoy the glories of each one of all these blessed Saints, as if they were properly our owne?

O glorious Feast! O Royall Banquet! O Table meet for Almighty God and his Elect! Wherefore, let Worldlings get them to their filthy and carnall banquets, let them burst themselves with their gluttonous excesse and superfluities: such a feast as this is, where such excellent meats are served, is convenient for Almighty God and his Elect.

Ascend yet up higher, O my soule, and see another singular glory, that doth wonderfully rejoyce all that supreme Court, and

maketh

maketh the City of God (as it were) drunke with marveilous delight. Lift up thine eyes, and see that most blessed Virgin *Mary*, that freely beloved and full of all grace and beauty. Consider what a great joy it shall be, to behold this Virgin Mother, this blessed among women, not kneeling now upon her knees before the Manger, nor troubled & molested now with the frights and feares of such things as holy *Simeon* propheciedunto her; not lamenting and seeking now her lost Child in all parts: but with inestimable peace and security, placed at the right hand of her deare Sonne, without all feare of ever losing that her most precious treasure. Luke 2.

Now hath she no need to seeke that dead time of the secret night, to deliver the Child from the conspiracies of *Herod*, by flying into Egypt: Now, doth she no more stand at the foot of Math. 2.

the

the Crosse, beholding the death of her only Sonne, and bewayling his losse, whom she so deerely loved.

Now she feeleth no more the griefe of that dolefull exchange: when she had assigned unto her the Disciple in stead of the Master, and the Servant in stead of the Lord. Now are those sorrowfull words to be heard no more, which she uttered (with great weeping and lamentation) under the bloody tree, saying: *O that I might 'die for thee* Absolon: *my Sonne: my Sonne* Absolon!

2 Sam. 18 33.

Now is all this sorrow at an end, and she that was so sore afflicted in this vale of misery, is now exalted in the Kingdome of glory, enjoying for ever that chiefest goodnes, and saying; *I have found him whom my soule loveth, I will hold him, and will not let him goe.*

Cant. 3. 4.

The sacred humanity of Christ.

And if this be so great a joy; what a joy shal that be, to behold the most sacred humanity of our Saviour

Saviour Christ? And the glory and beauty of that body, which was so fouely disfigured for our sakes upon the Crosse? *It shall bee undoubtedly* (as S. *Bernard* saith) *a thing full of all sweetnesse and delight, when men shall there see and behold a man, the Creator of men, and Lord of all things created.* S. Bernard.

We are wont to esteeme it for a singular honour to our whole family, to see some one of our kindred advanced to a Crowne, or invested with some Princely dignity. Now how farre greater honour shall this be unto us, to see that Lord, who is of our flesh and blood, sitting at the right hand of the Father, and made King both of Heaven and earth?

It shall bee a great joy to men in Heaven to see the Lord and Creator of all things to be (not an Angell) but a man.

With what a passing great joy shall men stand among the Angels, when they shall see that the Lord of the whole House, and the universall Creator of all things, is not an Angell, but a Man? For if the members doe account that an

honour

honour unto them, that is done to their head, by reaſon of the great union that is between them and it: what ſhall it bee there, where there is ſuch a ſtraight union between the members and the head? What ſhall it be elſe, but that every one of the Saints ſhall account the glory of their Lord, as their owne peculiar glory? This joy ſhall be ſo paſſing great, that no words are able to expreſſe it, according to the worthineſſe thereof.

Now who ſhall be ſo happy, as to be thought worthy to enjoy ſo great a bliſſe and felicity? Cant. 8. 1 *O that thou were as my Brother, ſucking the breſts of my Mother, that I might finde thee without, and kiſſe thee with the lips of Devotion, & imbrace thee with armes of love.* O moſt ſweet loving Lord, when ſhal this joyfull day come? When ſhall I appeare before thy face? When ſhall I be filled with thy excellent beauty? When

ſhall

shall I see that countenance of thine, which the Angels are so desirous to behold?

Of the third Joy that the soule shall have in the Kingdome of Heaven: which is the injoying of the cleare vision of Almighty God.

NOw what a joy shal it be (above all this) to have a cleare sight of that divine face, in sight of whom consisteth the essentiall glory of the Saints? All the things we have hitherto spoken of, are certainely great motives towards the accomplishment of glory, but they all are little, in comparison of the cleare vision of Almighty God.

In the cleare vision of Almighty God consisteth the essentiall glory of the Saints.

Of *Isachar* it is written, *That he saw that rest was good, and that the Land was best, and therefore he put his shoulders to labour, and made himselfe subject to tribute.* The rest and glory of the Saints is good, but the Land that bringeth forth this rest, is best in the super-

Gen. 49. 15.

ſuperlative degree. For this Land is the face and beauty of Almighty God, of the viſion and beholding of whom, proceedeth the reſt and glory of the Saints. This cleare viſion of Almighty God, is the thing that of it ſelfe alone, is able to give perfect reſt unto our ſoules. For all the ſweetneſſe and pleaſantneſſe of Creatures, may well give delight to the heart of man, but it can never wholly ſatisfie and fill it. Now if all theſe good things before rehearſed, ſhall ſo much delight us: how much then ſhall that good thing delight us, that containeth (in it ſelfe) the perfection and ſumme of all good things? And if the onely ſight and beholding of creatures be ſo glorious: what a glory ſhall it be, to behold that Divine face, that moſt bright light, & that moſt excellent beauty of Almighty God, in whom all beauties doe ſhine? What a glorious ſight ſhall it be, to behold

The heart of man can never bee ſatisfied, and filled, but onely with the viſion of Almighty God.

that

that essence so wonderfull, so simple and so incommunicable, and with one sight to behold in the same, the mystery of the most blessed Trinity, the glory of the Father, the wisedome of the Son, and the goodnesse and love of the holy Ghost? There shall we see God, and in God, both our selves and all things beside. For like as he that hath a Glasse before him, seeth the Glasse and himselfe in the Glasse, and all other things that are before the Glasse: even so when wee shall have that unspotted Glasse, of the Majesty of Almighty God present before us; we shall see him, and our selves in him, and (withall) whatsoever is without him, according to the knowledge greater or lesse that we shall have of him.

There shall the appetite of our *Understanding* rest, and shall not desire to know any thing else, because it shall have before it all that can be knowne. *The Understanding.*

There

The Will.

There shall the appetite of our *Will* rest, in loving that universall good thing, in whom are all good things, and out of whom there be no good things to be enjoyed.

The Desire

There shall our *Desire* rest, and be fully satisfied with the morsell of that supreme joy, which shall in such wise fill the mouth of our heart, that there shall be nothing else for it to desire.

How Faith Hope, and Charity, shall be rewarded in Heaven.

There shall those three Theologicall vertues, to wit, *Faith*, *Hope*, and *Charity*, wherewith Almighty God is here honoured, be perfectly rewarded: when unto *Faith* shall be there given for a reward, the cleare vision of Almighty God: unto *Hope*, the possession of him: and unto *Charity* imperfect, charity in all her perfections.

There shall the Elect see, love, enjoy and praise Almighty God: there shall they be filled without glutting, and be hungry without necessity. There is the place,

where

where that ſong is alwaies ſung, that S. *John* heard in his *Revelations*, which ſong hee termeth *Quaſi canticum novum*, *As it were a new ſong*. For that although the ſong be alwayes after one maner, (foraſmuch as it is one common praiſe, anſwerable to one common glory, which all that bleſſed company enjoyeth) yet is it alwayes new, as concerning the taſte & delight it hath. For looke what taſte it had in the beginning, the ſame very taſte ſhall it have for ever and ever without end. The joy of the Saints in Heaven ſhall never diminiſh nor decay, neither ſhall their bodies ever decay or waxe old. For hee that cauſeth the Heavens to bee alwaies freſh and new, after ſo many thouſand yeeres as have paſſed ſince they were firſt created, ſhall alſo cauſe the flower of the glory of the Saints, alwayes to be lively and flouriſhing, and never to wither or decay in any one point. Reve. 14.

Of

Of the fourth joy that the soule shall have in the kingdome of Heaven: which is the enjoying of the glory of the bodies.

Sect. IV.

THe cleare vision of the Divine Majesty, is (as hath bin declared) the essentiall glory of the blessed soules in Heaven. Howbeit, our most just Iudge and bountifull Father, thinketh it not enough to glorifie the soules onely; but (for the honour of them) extendeth his magnificence and liberality yet further, even to glorifie their bodies also: giving thus a roome and place unto Beasts, in his Royall and everlasting heavenly Palace.

The bodies of the Saints shal also bee glorified in Heaven.

O lover of men; O honourer of the good and vertuous; What hath this rotten and stinking flesh of ours (which like a beast followeth alwaies his appetites) to doe with the Sanctuary of Heaven?

ven? What, shal this flesh (which should rather be tyed up in a Stable among beasts) bee placed among the Angels in Heaven? Let dust (O Lord) continue with dust, for it is not seemely that earth should be placed above the Heavens.

But he that said unto *Abraham, I will honour and multiply Ismael, notwithstanding he is the Son of a bondslave, because he appertaineth unto thee,* will also shew his favour to the bodies of the Saints, for the nigh kindred that is betweene the soules of them. It is the Lords pleasure also, that he that hath holpen to beare the burthen, shal likewise be partaker in the division of the glory, and that like as the soule, by conforming it selfe in this life unto the wil of God, commeth afterwards to be made partaker of the glory of God: even so the body, which (contrary to his nature) was conformable and obedient unto the will

Gen. 17. 20.

Note here the reason, why the bodies of the Saints

shall bee glorified in Heaven as well as their soules

Esay 61. 7.

wil of the soule, shal also be made partaker of the glory of the same soule. And thus shall the just bee glorious both in body and soule. And (as the Prophet saith,) *They shall possesse in their Country double riches.* Whereby is understood the glory of the soules, and the glory of the bodies.

The glory of the senses.

Now what shall I say of the glory of the senses? Each one of them shall there have his own proper delight & glory. The Eyes shall be renued and made more cleare then the light of the Sun, they shal see those royall Palaces, those glorious bodies, and those beautifull fields; with other infinite goodly things that are there to bee seene.

The Eyes.

The Eares shall alwaies heare that wonderfull musicke, which is so exceeding sweet and pleasant, that one only sound of it, were able to bring all the hearts of this world asleep.

The Eares.

The Smelling.

The sense (of Smelling, shall also be) created with most sweet and pleasant

pleasant savours, not of such vaporous things as we have here; but of such as be proportionable to the glory that is there. In like manner the Taste shal be satisfied with incredible sweetnesse and delights; not for sustentation of life, but for accomplishment of all glory. *The Taste.*

Now what an exceeding joy shall the blessed soule conceive at that time, when for the mortification, and diligent looking unto the senses (which continued so short a time) she seeth her selfe so wholly drowned in that most deepe Fountaine of Glory, without finding any bottome or end, of so many and of such passing great joyes? O labours & paines well imployed! O services well rewarded! O treasures, not so much to be spoken of, as to bee wished and desired, and to bee purchased with a thousand lives, in case we had so many to give for the same!

Of the fift Joy in the Kingdome of Heaven: which is, the everlasting continuance of the Glory and Felicity of the blessed Saints.

Sect. V.

BVt now let us consider, for how long time this great glory and unspeakable felicity is to be injoyed. This is a point that were able alone, to cause us even to cry out, and desire that all manner of tribulations, afflictions, paines and labours, might raine and powre downe upon us as thick as Hayle; so that we might serve and please Almighty God in this transitory life, who is to bestow so great and inestimable benefits upon us in the everlasting life to come.

This reward of so great glory and felicity in the Kingdome of Heaven shall endure so many thousand yeeres, as be Starres in the

the Firmament, yea, and a great deale longer. It shall endure so many hundred thousand millions of yeeres, as have fallen drops of water upon the earth; yea, and a great deale longer: yea, to conclude, it shall endure so long, as Almighty God himselfe shall endure, which shall be everlastingly, world without end. For it is written thus, *The Lord shall raigne for ever and ever.* And in another place, *Thy raigne is the raigne of all worlds, and thy dominion endureth from generation to generation.* Psal. 146. 14. Psal. 145. 13.

Wherefore (O Father of mercies, and God of all consolation) I humbly beseech thee by the bowels of thy mercy, that I may not be deprived of this supreme glory and felicity. O Lord my God, that hast vouchsafed to create mee after thine owne Image and likenesse, and to make me capable of thy selfe; fill this heart of mine (which thou hast Created) with thy selfe. *Let my portion* Psal. 142. 5.

sion (O my Almighty God) *bee in the Land of the living.*

O Lord I beseech thee, give me not, in this transitory life, either rest or riches, but reserve all in store for me in the everlasting life to come. I desire not to inherit (with the Children of *Reuben*) the Land of *Galaad*, and to lose my right and title of the Land of Promise. *One thing onely (O Lord) have I demanded of thee, and this will I always require, that I may dwell in the house of the Lord all the dayes of my life.*

Num. 32 6.

Psal. 27. 4.

Meditation for Sunday Morning.

Of the benefits of Almighty GOD.

This day, when thou hast prepared thy selfe hereunto: thou hast to meditate upon the benefits of Almighty God, that in so doing thou maiest give him thankes for them, and enkindle in thy selfe a more fervent love of him, who hath shewed himselfe so bountifull towards thee, and withall procure thereby, more griefe and sorrow for the sinnes and offences that thou hast committed against such a loving Benefactor.

ALbeit, the benefits of Almighty God towards us be innumerable, yet they all may bee reduced to five kindes, to wit, to the benefits of creation, conservation, redemption, vocation, and

to the secret benefits that every one hath received particularly in himselfe.

1. *The benefit of Creation.*

AS concerning the first benefit, which is of Creation: consider first with great attention, what thou wast before thou were created, & what Almighty God hath done for thee, and bestowed upon thee before thou hadst any being. Hee gave thee thy body, with all thy members and senses; and thy soule, which is of so great excellency, created after his own Image and likenesse, for so high and excellent an end, as to have the fruition of Almighty God. And withall, he gave thee those three noble powers of thy soule, which be Vnderstanding, Memory and Will. And consider well with thy selfe, that to give thee this soule, was to give thee all things. For it is cleare, that there is no perfection, nor ability in any

ny of all the inferiour Creatures: but that a man hath the same in him in a far more high and greater perfection; and by meanes of the vertue & ability of his soule, hee is able to attaine unto it, whereby it appeareth, that by giving unto us this thing alone, (to wit, our soule,) he gave us therewith at once all things together.

2. *The benefit of Conservation.*

AS concerning the benefit of conservation, consider how all thy whole being, dependeth upon the providence of Almighty God How thou art not able to live one moment, nor to step so much as one step, were it not by meanes of him.

Consider also, how he hath created all things in this world, for thy use and service: insomuch, as he hath appointed even the very Angels of Heaven, for thy guard and defence. Consider moreover, how he hath given thee health,

strength, life, sustenance, with all other temporall helpes and succours.

And above all this, consider the manifold great miseries and calamities, into which thou seest other men fall every day: and how thou thy selfe mightest also have fallen into the same, had it not beene that Almighty God (of his great mercy) preserved thee.

3. The benefit of Redemption.

AS concerning the benefit of Redemption, thou mayest consider therein two things. First, how many, and how great benefits Almighty God hath given us, by meanes of the benefit of Redemption. And secondly, how many and how great miseries he hath suffered in his most holy body and soule, to purchase these benefits unto us.

4. The benefit of Vocation.

AS concerning the benefit of Vocation, consider first of all,

all, what a great benefit it was of Almighty God, to make thee a Christian, to call thee to the Catholique faith, by meanes of the holy Sacrament of Baptisme, and to make thee also partaker of that other blessed Sacrament of his most precious body and blood. And then if after this calling of thee, thou hast fallen into some grievous sin, & thereby lost thine innocency: in case now the Lord hath raised thee up from sin, and received thee againe into his grace and favour, and set thee in the state of salvation: how canst thou be able to give him sufficient prayses and thankes for this so inestimable a benefit?

What a great mercy was it, to expect thee so long time, to suffer thee to commit so many sins, and in the meane time, to send thee so many divine inspirations, and not to shorten the dayes of thy life, as he hath done to divers and sundry others, that were in the very

same state? And last of all, to call thee with so mighty a grace, that thou mightest rise up againe from death to life, and open thine eyes to behold the eternall light?

What a great mercy was it also (after that thou wast converted) to give thee grace, not to returne unto thy former grievous sinnes: but to stand and vanquish thine enemy, and to persevere in good life? This is that morning and evening dewe that Almighty God promised by the Prophet *Joel*, saying; *And ye Sons of Sion, rejoyce and be glad in the Lord God, for he hath given you a teacher of justice, he shall cause the morning and evening dew to raine and powre downe upon you.* Ioel. 2. 23.

Meaning hereby, that Almighty God doth not onely prevent us with his heavenly grace, sowing the seed of vertues in our mindes: but hee doth also nourish and (as it were) water the same seed with the dewe of his holy Spirit,

Spirit, which bringeth it to his full ripenesse and happy end.

5. *Of secret benefits.*

THese are the publike and knowne benefits; but besides these there be other secret benefits, which no man knoweth, but he only that hath received them. Againe, there bee other benefits also so secret, that even hee himselfe that hath received them, knoweth not of them; and hee onely knoweth them that is the giver of them. How many times hast thou deserved in this world, either through thy pride, negligence, or unthankefulnesse, that Almighty God should have with-drawne his grace from thee, and utterly have forsaken thee as he hath done to many others; for some one of these causes (for whosoever they be that doe fall from God, they fall by some of these meanes:) and yet hath

We fall from God, either through our pride, negligence, or unthankfulnesse.

hath not Almighty God dealt thus with thee?

How many evils and occasions of evils, hath the Lord prevented, and turned away by his providence, in over-throwing the snares of the Devill thine enemy, and stopping him of his passage: and not permitting him to execute his wily practises and deceits upon thee? How oftentimes hath he done for every one of us, as he said he did for S. *Peter*, *Behold*, said our Saviour, *how Satan goeth busily about to sift you, as corne in the Barne: but I have prayed for thee, that thy faith fail not?* Now, who knoweth these secrets, but onely Almighty God?

Luke 22. 31.

Benefits positive.

The positive Benefits be such as a man may understand and know them: but these benefits that are called privative, which consist not in doing benefits unto us, but in delivering us from hidden and secret evils, that were coming towards us, who in-

bl-

ble to understand?

Wherefore, as well for these benefits, as for the others, it is reason we should alwaies shew our selves thankfull to the Lord; and understand, how far in arrerages wee be in reckoning with him, and how much more we be indebted unto him, when we are able to pay, considering wee are not able so much as to understand what they are.

Benefits privative.

The seventh Treatise, of the consideration of the benefits of Almighty God, wherein the former Meditation is declared more at large.

ONe of the greatest complaints that Almighty God maketh against men, and wherewith he will most charge them at the day of their account, is, their unthankfulnesse and ingratitude for his manifold Benefits.

Almighty God will charge us at the day of our account with our unthankfulnesse and ingratitude for

With this kinde of complaint, the Prophet *Esay* beginneth the first

his manifold benefits.

Esay 1.2.

first words of his Prophecy, calling Heaven and earth to witnes against the ingratitude and unthankfulnes of the wicked: Hearken (saith he) *O Heaven and thou Earth give eare unto my words: for the Lord hath spoken it. I have nourished Children and exalted them, and they have despised me. The Ox knoweth his owner, and the Asse his Masters manger: but Israel hath not knowne mee, neither would my people understand me.*

S. Ierome.

Now, what thing is more strange, then that men should not acknowledge that thing, which the very brute beasts do acknowledge? And as S. Jerome saith upon this place. The Prophet would not compare men with other living beasts, that are more quicke of sense, as with the Dog, that for a little piece of bread defendeth his Masters house; but even with the Oxe and Asse, which are more dul & rude; giving us hereby to understand, that ingratefull

and

and unthankfull persons, are not to bee likened to every kinde of beasts: but that they bee much more brutish then the most brutish beasts that are.

Now, what punishment (trow ye) doth so great beastlinesse deserve? Almighty God hath prepared many punishments for ingrateful persons, but the most just and ordinary punishment is, to spoyle them of all those benefits they have received, because they would not give thankes to the giver of them, as of duty they ought to have done. For as S. *Bernard* saith: Ingratitude is as it were a burning wind, that drieth up the River of Gods mercy, the Fountaine of his clemency, and the flowing streame of his grace. Now as unthankfulnesse is the cause of so great evils: even so contrariwise, thankfulnesse is the beginning of very great graces, and especially of three.

The ordinary punishment of ingratefull persons.

S. Bernard.

1. The

1. The consideration of Gods benefits, moveth us to love God.

THe first is the love of God. For (as *Aristotle* saith) goodnesse is amiable of it selfe, & every man is naturally most inclined to love his owne proper weale.

Seeing therefore that men be naturally such lovers of themselves, and of their owne proper commodity, when they see plainly, that all that they have, commeth of the gracious goodnes of that chiefest Benefactor, forthwith they be moved to love and wish well unto him, whom they perceive and acknowledge to have bestowed so great benefits upon them. And hereof it commeth, that among the considerations that doe most help us to attaine unto the love of God, one of the most principall is, the consideration of the benefits of Almighty God.

For every one of these benefits, is

is as it were a fire-brand, that quickneth and enkindleth more and more the flame of his love: and so consequently, to consider many of these benefits, is to joyne many fire-brands together, whereby the flame of this fire is enkindled more and more in us.

2. The consideration of Gods benefits, stirreth up a desire in a man to serve God.

THis consideration helpeth also, to stirre up a desire in a man to serve Almighty God, when hee considereth the great bounden duty that he oweth unto him, unto whom he is so much indebted. For if the very Birds and brute Beasts be moved herewith, to answer unto the voyce of him that calleth them, and doe obey (as though they were reasonable creatures) unto all such things as are commanded them: how much greater provocations have we to doe the like unto Almighty

mighty God, that have received far more then they, and be able to understand far better then they! what great and inestimable benefits we have received of God!

3. *The consideration of Gods benefits stirreth up a sorrow and repentance in us for our sinnes.*

THis consideration is also profitable, to stir and provoke in our soules a sorrow and repentance for our sinnes. For when man considereth and weigheth deeply on the one side, the multitude of benefits he hath received of Almighty God, and on the other side, the great number of offences he hath committed against him, how can he chuse but be ashamed of himselfe? How can it bee but that hee must needs be confounded, and discerne much better the blacke, by comparing it with the white? I meane hereby, he shall much better discerne the greatnes of his own wickednesse,

esse, by comparing the same with the greatnesse of Gods passing great goodnesse; who hath continued so long time in doing good unto him, that contrariwise hath continued evermore (for his part) in heaping sinne upon sinne, against Almighty God. For these three ends therefore, ought a man to consider the benefits of Almighty God, and withall in the consideration of them, to give him most humble thankes for the same. So that when hee setteth himselfe to meditate upon the benefits of Almighty God; hee must then be carefull, to have his recourses unto these three points in their due places, applying his heart sometimes to love him, who hath beene so greatly beneficiall unto him: sometimes to desire to serve him: sometimes againe to be sorrowfull and repentant for his sinnes: yea, and sometimes also to offer unto him sacrifice of praise and thanksgiving

How we must behave our selves in meditating upon Gods benefits.

ving for his so manifold bene
These sacrifices are signified
those calves of our lips, w
Osea 14. 3. the Prophet would have us
fer unto Almighty God for
benefits that we have receiv
of him. True it is, that the be
fits of Almighty God bee in
merable: but we will treat h
onely of five kindes of benefi
which are of all others the m
chiefe and principall, and whe
unto all the others may be red
ced.

Five principall benefits of Almighty God.

These five are the benefits
Creation, Conservation, R
demption, Vocation, and finally
the particular and secret benefit
that every particular person m
recognize and acknowledge
himselfe.

And it is not required of a m
to thinke upon all these benefi
at one time, but shall suffice
thinke upon one, or two, or thre
of them, and to consider and pon
der them well and diligently
hi

is minde; for the exercises of meditation are not to be taken in impes, as a taske, that must bee fully wrought and finished within a certaine time; but as a daily food and sustenance, which the more moderately and temperately is taken, and the better it is digested, the more profitable and wholsome it is to a man.

The exercise of meditation is not to be used as a taske, but as a daily food for the soule.

Of the benefit of Creation.

Sect. I.

TO begin now with the benefit of Creation; that thou maist the better understand somewhat of the greatnes of this benefit, thou shalt doe well to consider first very deepely with thy selfe, what thou wast before thou wert created. This is one of the principall advices, that the Masters of the Spirituall life doe use to give in this behalfe, as well for the annihilation (as they terme it) which is, that a man may hereby clearely

clearely and palpably perceiue how of himselfe he is no more than very nothing.

Consider then how it is not many yeeres sithence, not a thousand, nor a hundred yeeres, and even as it were yesterday, that within a very small time, thou wast nothing, at least-wise as concerning thy soule, and from the beginning thou wast nothing and mightest for ever haue been nothing, that is lesse then a clod of earth, lesse then a puffe of winde, yea, lesse then a straw, to be short, even nothing.

Consider then, how the same nothing could not make it selfe any thing, and as little could it deserue, that another should make it any thing, for that (already) that is not, can neither worke nor deserue.

Now when thou wast in this darknesse, and in this deepe bottomlesse pit of the same nothing, it pleased the infinite goodnesse and

nd mercy of Almighty God, be-
ore any desert of thine, onely of
is meere grace, to shew upon
hee his power and omnipoten-
y, and with his mighty hand to
lucke thee out of this darknesse,
nd out of this deep bottomlesse
it of no being, and to bring thee
o a being, & to make thee some-
what: and (as S. *Augustine* saith)
ot every somewhat, not a Stone,
ot a Bird, not a Toade, not a Ser-
ent, but even a Man, which is
ne of the most noble Creatures
n the world. He gave thee this
eing that thou hast, he compa-
ted and framed this thy body,
nd beautified it in all parts, both
with members and senses; and
hat with such a wonderfull pro-
idence and Art, that every one
f them (if they be well conside-
ed) is of it selfe a great wonder,
nd a very great benefit. This is
hat benefit which the holy man
Job did most humbly acknow-
edge, when he said; *Thy hands*

S. Augu-
stine.

(O

(O Lord) have made me, they have
given me a due proportion in
part: remember (O Lord) that
hast made me, as it were of
of Clay, and that thou shalt
me againe into dust. Thou hast
thed mee with skin and flesh,
hast compacted mee with
sinewes, thou hast given me life
mercy, and hast preserved my
with thy visitation.

Iob 10. 8.

The noble nesse and excellency of the soule.

Now what shal I say of the
bleneſſe of thy ſoule, and of
excellency of the end for
it was created, and of the
and capacity that it hath!
Image thereof is the
Almighty God himſelfe.
very deed, there is nothing
the earth that more
Almighty God; there is
whereby we may come to
evident knowledge of him
by the ſoule.

And therefore the ancient
loſophers, and namely
tus, knew no meeter name

given unto God, then *Mens*, the minde, which is as much to say, as a reasonable soule, by reason of the great similitude and likenesse that they perceived to bee betweene God and it.

And this is the cause why the substance of our soule cannot be perfectly understood. For being as it is, very like unto the substance of God, (which cannot be knowne in this life) it followeth that the substance of the soule is also a thing not able to be known here by us.

Now the end for which this noble Creature was created, is answerable to this dignity. For it is manifest, that the soule was created to bee partaker of the blessed glory and felicity of Almighty God; to dwell in his house; to eate at his Table; to enjoy those things that Almighty God himselfe enjoyeth to be clothed with the same garment of immortality, that he himselfe is

For what end the soule of man was created.

clothed withall; and to reigne everlastingly with him.

The wonderfull capasity of the soule of man.

And hereof it commeth, that the soule hath such a wonderfull capacity: which is so great, that all the Creatures and riches of the world put together, are no more able to fill her capacity, than a Barly corne is able to fill the whole world.

Now therefore, what recompence shall wee make unto our most gracious & bountifull Lord, for this so passing great benefit? If wee thinke our selves to be so much bound to our carnall Parents, for that they have borne some part in the building of this our body; how much more are wee indebted unto our heavenly Father, who (by meanes of our Parents) hath formed our bodies, and without them hath created our soules, which bee (without comparison) more excellent than the body, and without which our body were no better than a stinking

ing dunghill? What are our Parents, but onely an Instrument, whereby Almighty God hath made a small portion of this worke? Now if thou be so much bound to the instrument of the worke, how much more art thou bound to the principal agent that made the worke? And if thou be so much bound unto him, who was onely a meane in framing one part, how much more art thou bound unto Almighty God, that made thee whole? If thou esteeme a sword so much wherewith a City was conquered, how much more oughtest thou to esteeme the King himselfe that conquered it?

Of the benefit of Conservation.

SECT. II.

MOreover, the Lord hath not onely created thee in such great dignity and glory, but it is he also that maintaineth and con-

conserveth thee after the creation in the same, as he himselfe witnesseth by the Prophet Esay, saying: *I am thy Lord thy God, that doe teach thee whatsoever is meete for thee to know, and doe governe thee in the way that thou walkest.*

Esay 48. 17.

Many Mothers there be, that think it sufficient to sustaine only the travaile of Child-bearing: they will not burthen themselves with nursing their Children, but will seeke out some other Nurse that may discharge them of the trouble. But Almighty God dealeth not so with us: for he vouchsafeth to take upon himselfe the whole charge and burthen: insomuch, as he is both the Mother that bare us, and the Nurse that nourisheth us, with the milke and cherishings of his providence: according as he himselfe witnesseth by one of his Prophets, saying: *I was as it were the Nurse of Ephraim: and carried them in mine armes: and they understood*

Osea 11. 3.

derstood not that I had care of them.

So that the Lord himselfe is both the Creator and conserver of all things, that be created. And like as without him nothing is made, even so (were it not for him) all things would goe to utter ruine and decay.

The Prophet *David* confesseth plainely both the one and the other, in these words; *The eyes of all things doe looke upon thee, O Lord, and thou giveſt them their food in due season. And whileſt thou giveſt it, they receive it, and when thou ſtretcheſt forth the hand of thy bountifull goodneſſe, they are repleniſhed and ſatisfied with all ſuch things as they ſtand in need of. But if thou (O Lord) turne thy face away from them, they ſhall forthwith bee diſappointed, and vterly faile, and returne againe to the ſame duſt whereof they were made.* Pſal. 145. 15.

Whereby it appeareth, that like as all the moving and order

of a clocke, dependeth of the wheeles that doe draw it to make it goe, in so much that if they should stay, immediatly all the whole fraime and moving of the clocke would stay also: even so all the workmanship of this great fraime of the world, dependeth wholly of the providence of Almighty God, in such sort, that if his divine providence should faile, all the rest would faile out of hand withall.

Every minute and moment of our life dependeth on the providence of Almighty God.

But how many benefits (trow'st thou) are contained in this one benefit? truely every minute and moment of an houre that thou livest, are parts of this benefit: for thou couldest not live, nor have any being, so much as one minute, if Almighty God should withdraw his providence, and turne his eye away never so little from thee.

All creatures in the world are part of this benefit: for we see that they all do serve to this end.

In

In so much as the heaven is thine, the earth is thine; yea, the Summe, the Moone, the Starres, the Sea, the Fishes, the Birds, the Trees, the living Beasts, and so be shore, all things in the world be thine: forasmuch as they all are appointed to doe thee service. This is that benefite which the Prophet wondered so much at, when he said: *What is man, O Lord, that thou shouldest be mindfull of him: and what is the Sonne of man, that thou dost so visite him? Thou hast made him not much inferiour to the Angels: thou hast crowned him with glory and honour, and hast made him Lord over all the workes of thy hands. Thou hast put all things under his feet, Sheepe, Oxen, and all the Beasts of the field, the Birds of the Ayre, and fishes of the Sea, that walke over the pathes of the Sea. O Lord our God, how wonderfull is thy name over all the earth!* Psal. 8. 4.

And Almighty God hath vouchsafed not onely to appoint all visi-

Almighty God hath appointed

all creatures visible and invisible, to serve man.

ble creatures for the service and behoofe of man; but hath also (of his great mercy) appointed the invisible creatures, to wit, those most noble and excellent understandings, that be alwaies in his presence, and behold his divine face. For as S. *Paul* saith: *They be all officers in this great house and family of Almighty God, unto whom is committed the defence and safegard of men.*

Heb. 1. 14. Mat. 18. 10. *Unto the Angels is committed the defence and safegard of men.*

Finally, he hath employed all the whole world to doe thee service, to the intent that thou shouldest in like manner imploy thy selfe in this service: and his will is, that there should bee no one creature, either under the Heaven or above, exempted from serving and helping thee. And this hath hee done, that there should be nothing within thee, that should not likewise be employed in serving of him.

And although peradventure thou runnest slightly over all

these

these things: yet oughtest thou not so to passe over the benefits that Almighty God hath done unto thee, in delivering thee from infinit mishaps and calamities, which we see doe daily happen unto other men. Thou seest how one is troubled with the palsey, another is blind, another lame, another broken-legged, another sore vexed with the Stone, and others with the Strangury, Gowt, Fistula, or with other like terrible diseases and miseries.

This world is a meere Sea of infinite troubles, calamities and miseries.

For to say the very truth, this world is nothing else but a meere Sea of infinit troubles, calamities, and miseries: and scarcely canst thou find any one house in all this Land of Egypt free from sighing, mourning, griefe and sorrow. And now tell mee (I pray thee) who hath granted unto thee this Patent of exemption, to bee quit and free from these so grievous calamities and miseries? Who hath given thee so great a privi-

ledge, that among such a number of diseased & wounded persons thou shouldest be free and sound? And among such a number that dost daily fall, thou shouldest stand upright upon thy feet?

Art not thou a man as all others? a sinner as all others? And the Sonne of Adam as all others? If then all these evils and miseries doe come either on the behalfe of nature, or else of sinne, and the very same causes are in thee: how is it that the very same effects are not also in thee?

Who hath suspended the effects from their causes? Who hath stayed the streames of the waters that thou shouldest not perish with others in this cómon flood, but onely the very grace of God? Wherefore if thou cast this account aright, thou shalt finde, that all the miseries of this world are benefits unto thee, and that for every one of them is [illegible] thou owest a spreiall thanks-

and

and love unto Almighty God. So that, by this benefit (better acknowledged) thou mayst perceive, that all the good things in the world, are benefits bestowed upon thee, (for so much as they all do serve for thy conservation) & now also by this mayst thou understand, that all the miseries and evils in the world, are likewise benefits unto thee; in that the Lord hath delivered thee from them all.

All the miseries of this world are benefits unto us.

Of the Benefit of Redemption.

LEt us come now unto the inestimable benefit of our Redemption: although I should be much better able to adore this mystery with an holy silence, than to speak of it in so ill grosse and base wise, as we must doe with our shortnesse of wit: yet (through his infinite love and mercy, who first loved us, and gave his onely begotten Son unto us, that he might die for us) (with good reason and justice) have

have left thee in that miserable
state as he left the Devill: or
should have been able to have im-
proved him therefore. And yet he
would not so doe, but rather con-
trariwise changing his anger into
mercy, it pleased him of his infi-
nite goodnes, to bestow great
benefits at that time, when he was
most provoked to wrath with
greatest offences. And whereas he
might have repaired this losse of
innocency, by sending some An-
gell or Archangell, or by some o-
ther meanes: yet hee would not
so doe, but vouchsafed to come
even himselfe in person. And
whereas hee might have come
with great Majesty and glory, he
abased himselfe so farre as to come
in great humility and poverty.
And this he did, to cause thee to
be the more in love with him by
reason of this base estate: and
thee the more beholding unto
him by this example, and towards
thy redemption the more alac-

dacy

dant by reason of the great treasure that hee bestowed upon it, and to give thee more clearely to understand how much good will he beareth unto thee, that thou shouldest beare towards him the like againe; and to shew plainely unto thee, how much interest thou hast in him, that thou shouldest repose thy whole trust and affiance in him.

This is the benefit which the Prophet *Esay* extolleth, (and that for great good cause) in these words, which (after the translation of the *Septuagint*) sound thus: *In all their tribulations of men, hee was not grieved: neither was he sorrowfull in suffering for his own.* Neither would he send any Embassador or Angell to redeeme them: but vouchsafed (of his great mercy) to come himselfe in person to redeeme them, and to carry them upon his shoulders all the dayes of this world; notwithstanding that they did evill Esay 53.

acknow-

Ephes. 4. 30.

How greatly we are bound to the Lord for the manner of our Redemption.

sake; for every one of them is a benefit of it selfe, yea, and a singular benefit. Behold that most innocent body of thy Saviour and Redeemer, all of a gore blood with so many wounds and bruises in all parts of him, and the blood gushing out on every side! Behold that most sacred head, falling downe for very faintnesse, and hanging upon his shoulders! Behold that divine face, (which the Angels are desirous to behold) how disfigured it is, and overflowne with streames of blood! in some parts fresh and red coloured, in other parts very foule and blacke.

Behold that most beautifull visage of all creatures, & that countenance that delighted the eyes of all such as beheld it; how it hath now lost all the flower of his former beauty! Behold that holy Nazarite, more pure then snow, more white then milke, better coloured then old Ivory; how Lam. 3.

how he is now become blacker then coles, and so much disfigured and beraved, that scarcely his owne friends are able to know him? Behold that holy mouth, how wan and deadly it looketh! Behold his lips, how blacke and blew they seeme! behold how they move, desiring pardon and mercy, even for those that are his very tormentors.

Finally, whersoever thou beholdest him, thou shalt finde, that there is no one part of him free from paine and griefe, but that he is covered all over with bloud and wounds, even from the top of his head, to the soles of his feet. That goodly cleare forehead, and those eyes more beautifull then the Sunne, are now dimmed and darkned with the bloud and presence of death. Those eares that are wont to heare the songs of heaven, do now heare the horrible blasphemies of sinners. Those armes so well fashioned and so

word large

large, that they embraced all the power of the world, are now distrained, and stretched out upon the Crosse.

Those hands that created the Heavens, and were never injurious unto any man, are now nayled and clenched fast, with hard and sharpe nailes. Those blessed feet, that never walked in the wayes of sinners, are now deadly wounded and pierced thorow. But above all this, behold the bed where he lyeth, and whereupon that heavenly Bridegroome sleepeth at noone day, how narrow and hard it is, and how he hath nothing whereupon to rest his head. O precious head of my sweet Saviour, what meaneth this, that I see thee thus afflicted and tormented for my sake? O blessed body, conceived by the holy Ghost: how is it, that I see thee thus wounded and evill intreated for my sake? O sweet and loving side, what meaneth this

this so great wound and open [illegible] in thee? What meaneth this so great abundance of blood? Alas wretch that I am, what a pitifull sight is this, to see thee thus lamentably pierced with a Speare for my sake?

O rigorous Tree, why art thou so stiffe and inflexible? Why dost thou not a little mollifie thy hardnesse? Why dost thou not bow downe those high branches, and let downe to me this most precious fruit, that I may eate thereof? O cruell nayles, why leave you not those innocent hands & feet of my innocent Saviour, and come and enter into my heart, and pierce it thorow? For it is that have sinned, and not hee. O good Iesus, what hast thou to do with so many cruell torments? What hast thou to do with death, with sharpe nailes, and with the Crosse? Vndoubtedly the Prophet had good reason to say, that

Esay 28. 21. *His workes shall be very strange, and*

and form unlike himselfe. What is more strange, and more contrary to life, then death? What is more disagreeable to glory, then paine? What is further off from the nature of most perfect holinesse and innocency, then the Image and shape of a sinner? This title and shape (O Lord) is certainely very strange for thee: O true *Jacob*, that with wearing the garments of others, and with disguising thy selfe in a strange habit, hast purchased for us the blessing of our heavenly Father! For by taking upon thee the Image of a sinner, thou hast purchased for us victory against sinne. O goodnesse unspeakable! O mercy undeserved! O love exceeding all understanding! O charity incomprehensible! Tell me (O most mercifull Lord) what saweſt thou in us? what service have we done unto thee? with what works have we bound thee, to suffer such grievous and cruell torments for our sakes? Gen. 27. 28.

sakes? O wonderfull bountifulneſſe, that without any merit of our part, and without any neceſſity of thine owne part, wouldſt vouchſafe onely of thy meere grace and mercy, to purchaſe our Redemption after this ſort. *The benignity and clemency of our Saviour* (ſaith the Apoſtle) *hath appeared, not in reſpect of the workes of righteouſneſſe which we have wrought: but according to his great mercy he hath ſaved us.*

Tit. 3. 4.

O how wonderfull deſirous was our moſt gracious Lord, that we ſhould underſtand his mercy, when by the Prophet Eſay he ſpake thoſe ſo notable words! *Thou haſt not called upon me (O Iacob) and thou O Iſrael haſt not travailed in my ſervice. Thou haſt not offered unto me thy Rammes in a whole burnt ſacrifice, neither haſt thou glorified me with thine oblations: And yet for all this, thou haſt made me to ſerve in thy ſinnes, and haſt put me to paines with thine iniquity.*

Eſay 43. 22.

iquity. It is I: it is I, that doe par-
don thy sinnes. for mine owne sake,
and that will never be mindefull of
them. Put me in minde, and let us
enter into judgement: and shew if
thou have any thing wherewith to
justifie thy selfe.

Wherefore O most mercifull and sweet Lord, what thing is there in mee, wherewith I may recompence thee for this so great benefit? If I should live all the lives of the Children of *Adam*, and all the dayes and yeeres of the world; If I were able to sustaine all the travels and paines of all the men that either bee, have beene, or shall be: all this were as nothing, to recompence the very least griefe and paine that thou hast suffered for me. Considering therefore that I can by no meanes possible discharge this inestimable great debt: let mee pay thee (O my Almighty God) if it be thy blessed will, with the continuall remembrance of the same. I be-

I beseech thee (O Lord) even by the bowels of thy infinite charity, that thou wilt wound my heart with thy wounds, & make my soule drunke with thy most precious blood, in such sort, that whithersoever I shall turne my selfe, I may see thee alwaies crucified, and whersoever I shall cast mine eyes, all things may seeme unto me to shine with thy precious blood. Let this bee my consolation, to bee alwaies crucified with thee, and let this be all my affliction, to thinke of any other thing besides thee. Consider (O my Almighty God) the great price wherewith thou hast bought me, and suffer not so precious a treasure to be shed in vaine for me. And grant mee (O most merciful Lord) that I be not as a Childe that is borne before his time, whom his Mother bringeth forth with extreme great travaile and paine, and yet he enjoyeth not the commodity and frame of life.

Of

Of the fourth benefit; to wit, of Vocation.

SECT. IIII.

NExt after this, thinke upon the benefit of Vocation, or calling of Almighty God; without which all other benefits tend to the greater damnation of a man. But here it is to bee noted, that there be two kindes of callings of Almighty God; One unto *Faith*, by meanes of the Sacrament of Baptisme; and the other unto *Grace*, after that a man hath lost the first innocency which he had by Baptisme.

Two callings.

Consider now what a great benefit the first calling of thee was, by meanes of the Sacrament of holy Baptisme, whereby thou wast cleansed from originall sinne, delivered from the power of the Devill, made the Sonne of Almighty God, and an Inheritour of his Kingdome.

The first calling by Baptisme.

There

There he tooke thy soule to be his Spouse, and adorned it with such ornaments, as were conuenient for such a state: to wit, with grace, and with the vertues and gifts of the holy Ghost, and all with other Iewels and gifts, that are far more precious then those that were given to *Rebecca*, when she was taken to be the Spouse of *Isaack*. Now what hast thou done, wherby to deserue so great a benefit as this is? How many thousands, not onely of men, but also of Nations and whole Countries are there, that by the iust judgement of Almighty God, do not obtaine this inestimable great benefit? What had become of thee, if thou hadst beene borne among those Infidels, and without this knowledge of the true liuing God, and worshipped Stockes and Stones for God, as the Infidels doe? How much art thou bound vnto Almighty God, that among such a number of [illegible] damned

Gen. 24. 53.

damned soules, it pleased him that thou shouldest be one of the number of them that should be saved; yea, and be borne in the lap of the true Catholike Church, and be nourished there with the milke of the Apostles, and with the precious blood of our sweet Lord and Saviour Iesus Christ.

Now, if after the grace of this first calling, thou hast (through thine own default and sinfull life) lost the innocency which thou receivedst in the Sacrament of Baptisme: in case it hath pleased the Lord (all that notwithstanding) to call thee the second time: yea, and very many and oftentimes; how much art thou then bound unto him, for this so passing great benefit? How many benefits are contained in this benefit? One benefit it was to expect and tarry for thy conversion so long time; to give thee space of repentance; and to suffer thee so long to continue in that state

The second calling.

of sinne and wickednesse, and not to cut downe the unfruitfull and unprofitable tree, that occupied such a roome in the earth, and received the influence of Heaven altogether in vaine. Another benefit it was, to suffer thee to commit so many and so hainous enormious sinnes, and not to cast thee downe therefore, into the most horrible bottomles pit of hell fire, where (perhaps) many others are now tormented, even for lesse offences then thine. Another benefit it was, to send thee so many good inspirations and holy purposes, even in the midst of thy very sinnes and wicked life, and to persist in calling thee so long a time, whereas thou (in the meane season) didst still nothing else but offend him very grievously that called thee. Another benefit it was also, to bring thy great stubbornesse and long obstinate resistance (at the length) to an end, and to call thee with such a mighty

a mighty and loud voyce, that thereby thou mightest rise from death to life, and come forth as it were another *Lazarus*, out of the darke and obscure grave of thy wicked and sinfull life, and not with thy hands and feet bound, but loosed and set at free liberty, out of the stinking prison and thraldome of the enemy of mankinde. Ioh. 11. 44.

But above all this, what a benefit was it, to grant thee then not onely pardon for thy sins past, but also grace from that time forwards not to returne unto them againe, giving thee (moreover) all such other ornaments, as were given to the penitent Prodigall Sonne, when he was received into grace and favour againe? by meanes of which ornamentes and graces, thou mightest live as the Child of God, and contemne and laugh at the malice of the Devill, and triumph over the world, and take a sweet taste of the things Luk. 15. 22.

appertaining unto Almighty God, which before seemed very unsavoury unto thee, and withal, conceive a certaine lothsomnesse and misliking of the things of the world, which before seemed very savoury and delightfull unto thee.

But now besides this, what if thou do consider unto how many others Almighty God hath denyed this benefit, which he hath so freely granted unto thee? And whereas thou being a sinner as well as they, and as unworthy of this calling as they, yet it hath pleased Almighty God, to suffer them to continue in their wicked state, and to call thee unto the state of salvation and grace. With what thankes, and with what service, art thou able to recompence him, for this inestimable speciall favour and grace? What unexceeding joy will it be unto thee, when (by vertue of this vocation) thou shalt see thy self to have the fruition of Almighty

God for ever & ever in the Kingdome of Heaven? and shalt see other of thy companions and acquaintance, for want of the like grace of God, to remaine everlastingly tormented in the horrible raging fire of Hell?

O good Lord, what a number of things are there included in this grace, to be well wayed, and earnestly considered? Tell me (I pray thee) when the blessed Thiefe, who (upon his true repentance) receiued the Promise of Paradise, seeth himselfe in that so great glory, which he now possesseth in the Kingdome of Heaven, and seeth his companion also in those great horrible torments of Hell fire; and calleth to minde withall that hee himselfe was a Thiefe also as well as the other, and suffered for his robberies as the other did, and that (a little before) he blasphemed our Saviour Iesus Christ, in like manner as his companion did: and Luke. 23. 42.

that yet (for all this) it pleased Almighty God to cast his mercifull eyes upon him, and to give him so great a light; leaving the other Thiefe in his darknesse. Now in considering hereupon, what thankes (thinkest thou) doth he render unto Almighty God for this speciall grace? How wonderfully doth hee rejoyce at so great a benefit? how doth he marvaile at so great a judgement? With what a passing great love doth hee love him that would vouchsafe to prevent him with such a singular and wonderfull grace?

Now if this seeme so great a benefit unto thee, remember thy selfe, that our Saviour Christ hath bestowed the like inestimable benefit upon thee, when the same loving Lord vouchsafed to cast his mercifull eyes so specially upon thee, and did not with the like manner of calling, call thy neighbour, companion, or friend, who

(per-

(peradventure) had leſſe offended his divine Majeſty then thou. Conſider then, how much thou art bound to the Lord for this his great benefit, and what a great occaſion is here offered unto thee to deſire even to ſuffer death for the love of him.

Beſides all this, conſider how coſtly and chargeable this benefit of our Redemption was to our Saviour Chriſt, which was ſo freely given unto thee. Vnto thee it was given frankely, and of meere grace: and it coſt him even his owne moſt precious blood and life alſo. For it is manifeſt, that without the ſame our ſinnes could not bee pardoned, nor our wounds cured.

It is ſaid of the Pellican, that ſhe bringeth forth her yong ones dead, and ſeeing them in this caſe, ſhee ſtriketh her ſelfe upon the breſt with her beake, untill ſhee cauſe blood to iſſue out, & therewith ſhe batheth her yong ones,

and so they receive heat and life.

Now if thou wilt understand how great this benefit is, make account with thy selfe, that when thou wast dead in sinne; that most loving and mercifull Pellican (our Saviour Christ) moved with most tender pitty & compassion, strucke his sacred brest with a Speare, and washed the deadly wounds of thy soule, with the precious blood of his wounds: and so with his owne death hee gave thee life, and with his owne wounds healed thy wounds.

Be not thou therefore unthankfull to him, for this so great and costly benefit: but as the Lord admonisheth thee, be mindfull of the day in which thou camest out of *Egypt*.

This day was the day of thy Passeover; this was the day of thy Resurrection, for as much as upon this day thou hast passed thorow the Red Sea of the blood of Christ, unto the Land of Promise:

mise: and upon this day, thou hast risen againe from Death to Life.

Of the particular benefits that Almighty God hath bestowed upon us.

Sect. V.

THese benefits aforesaid are generall. Other benefits there are more particular; that be given to particular persons: the which benefits none other knoweth, but only he that hath received them. In this account are reckoned many kindes of benefits, either of Fortune, or of Nature, or of Grace: which Almighty God hath given to each one in particular, and also divers and sundry miseries and dangers, both of body and soule, from which he (of his meere mercy) hath delivered us. For which particular benefits, we are as well bound to give him thankes, as for the former gene-

Of particular and secret benefits.

rall benefits: forasmuch as they are more certaine signes and tokens of the speciall and particular love and providence that the Lord beareth toward us. Such benefits as these are, cannot be written in Books: but every one ought to write them in his heart, and so to joyne them with the other generall benefits, and to give most humble thankes unto the Lord for them.

The Lord preserveth us many times, from secret snares and dãgers that otherwise would fall upon us.

There be also other benefits yet more secret and hidden then these, which are unknowne, even to the very party himselfe that hath received them. These are certaine privie dangers & secret snares which the Lord is wont to prevent and disappoint by his Divine providence: for that he understandeth, what great damage and prejudice they might doe unto us in case he should not cut them off and disappoint their course. What man is able to tell, from how many temptations Almighty

mighty God hath preserved him, and from how many occasions of sinnes he hath delivered him, and how oftentimes he hath stopped the passages, and removed away the subtill and deceitfull snares of the Devill, our watchfull enemy, that wee should not fall into them?

The Devill himselfe saith of the holy man *Job*, that Almighty God had invironed him on every side, that nothing might doe him hurt. And even so is the Lord wont to keepe and preserve such as bee his, as it were a glasse preserved in his case, that nothing may hurt them. Iob. 1. 10.

It may also be, that a man that hath received of Almighty God some secret gifts, although hee himselfe knoweth not of them, as also a man may, and is wont to have many secret sinnes, which hee himselfe that committeth them, knoweth not. Wherefore, like as for these kinde of sinnes, we

Pſal. 19 21.

we ought daily to pray with the Prophet, and ſay, *Ab occultis meis munda me Domine: Deliver me O Lord, from my ſecret ſinnes.* Even ſo ought wee alſo every day, to yeeld him moſt humble and hearty thankes for theſe kinde of benefits, that by this meanes no ſinne may remaine without rendring of thankes for the ſame.

The end of the ſeven Morning Meditations.

Here followeth the Evening Meditation, according to the seven dayes of the Weeke.

Meditation for Munday NIGHT.

This day thou hast to meditate upon the Humility of our Saviour Christ, and upon the Institution of the most blessed Sacrament of the Lords Supper.

The Text of the foure holy Evangelists.

WHen the houre of Supper was come, our Saviour Christ sate downe at the Table, and his twelve Apostles with him. And he said unto them: I have had a great desire to eat this Passeover with you before my Passion. And as they were eating, he said: Math. 26. 20. Mark. 14. 18. Luke. 22. 14. Iohn. 13. 31.

said: Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him: Is it I, Lord? And he answered and said: He that dippeth his hand with me in the dish, he shall betray me. The Sonne of man goeth his way as it is written of him. But woe be to that man by whom he is betrayed. It had beene good for that man, if hee had never beene borne. Then Iudas that betrayed him, answered and said: Is it I, Master? And he said unto him, Thou hast said.

Ioh. 13. 4. When Supper was done, he arose up from the Table, and put off his garments, and taking a Towell, he girded himself with it. After that, he powred water into a Basen, and began to wash his Disciples feet, and to wipe them with the Towell wherewith he was girded. Then came to Simon Peter; who said to him, Lord, dost thou wash my feet? Jesus answered and said unto him:

What

What I doe thou knowest not now, but thou shalt know it hereafter. Peter said unto him; Thou shalt never wash my feet. Jesus answered him; If I wash thee not, thou shalt have no part with me. Simon Peter said unto him; Lord, not onely my feet, but my hands and my head also.

Jesus said unto him, he that is washed needeth not to wash, saving onely his feet, but he is cleane every whit. And ye are cleane, but not all. For he knew who should betray him, And therefore he said, ye are not all cleane. So after he had washed their feet, and had taken his garments, and was set downe againe, he said unto them, know ye what I have done to you? ye call me Master and Lord. And ye say well. For so I am indeed. If I then being your Lord and Master, have washed your feet, yee ought also to wash one another's feet. For I have given you an example, that you should doe even as I have done to you.

After our Saviour had thus washed

washed their feet, he tooke Bread, and when he had blessed, he brake, and gave to his Disciples, saying: Take and eate, this is my Body. He tooke the Cup likewise, and when he had blessed it, hee gave it to them, saying: Drinke yee all of this. For this is my Blood of the New Testament, which shall be shed for many, for the remission of sinnes. So often as you shall doe this thing, doe it in remembrance of me.

Meditations upon these points of the Text.

COntemplate now (O my soule) upon thy sweet and milde Saviour in this Supper, and behold his wonderfull example of inestimable Humility, which he here sheweth unto thee, in rising from the Table, and washing his Disciples feet: O sweet Saviour, what is this that thou doest? What meaneth this so great abasing of thy divine Majesty? O my soule, what wouldest thou have

thought,

thought, if thou hadst bene there present, and haddest seene Almighty God himselfe, kneeling before the feet of men: yea, even before the feet of *Judas*? O cruell *Judas*, why doth not this so great Humility mollifie thy stony heart? how is it, that it causeth not thy very bowels to burst and rive in sunder, considering this so great and wonderfull meeknesse?

Is it possible (thou Traytor) that thou hast conspired to betray this most meeke and gentle Lambe? Is it possible that thou shouldest not feele some remorse of Conscience, in beholding this example? O yee white and beautiful hands, how could ye vouchsafe to touch such lothsome and abominable feet? O most pure and cleane hands, why disdaine ye not those very feet, that were all bedurted in foule wayes, while they travelled to shed your blood?

Behold here, O ye blessed spi-

rits,

rits, what your Creator doth; come yee, and behold from Heaven, and ye shall see even the Almighty himselfe, kneeling before the feet of men; and tell me, if ever hee used the like kinde of courtesie with you? *O Lord, I have heard thy words and I was afraid: I have considered thy works, and I was wholly amazed.* O ye blessed Apostles, why tremble ye not, at the wonderfull sight of this so great humility? *Peter*, what dost thou? What, wilt thou condiscend, that this Lord of Majesty shall wash thy feet?

Habac. 3.

S. *Peter*, when he beheld our Saviour kneeling before him, wondered exceedingly, yea, hee was altogether astonied thereat, and began to say in this manner, what meaneth this, O Lord! What, Wilt thou wash my feet! Art not thou the Sonne of the living God? The Creator of the world? The beauty of the Heavens? The Paradise of Angels?

The

The Redeemer of men? The brightneſſe of thy Fathers glory? He which dwelleth in the higheſt? And wilt thou (notwithſtanding all this) waſh my feet?

What? Wilt thou (being a Lord of ſo great Majeſty and glory) take ſuch a vile and baſe Office upon thee? Wilt thou (I ſay) abaſe thy ſelfe, that haſt layd the foundation of the earth, and beautified the ſame with ſo many wonders, that haſt incloſed the wide world within thy hand, that moveſt the Heavens, ruleſt the Earth, divideſt the Waters, ordaineſt the Times, diſpoſeſt the cauſes, beautifieſt the Angels, ordereſt Men, and governeſt all things with thy Wiſedome? Is it ſeemely that thou ſhouldeſt waſh my feet?

Mine I ſay, who am I, but a mortall man, a little clod of earth, and aſhes, a veſſell of corruption, a Creature full fraught with vanity and ignorance, full of infinite miſeries,

miseries, and (which exceedeth all misery) full of sins, and yet all this notwithstanding, wilt thou O Lord wash my feet? What? Wilt thou, being the Lord of all things, abase thy selfe under me, that am inferiour to them all? Verily the highnesse of thy Majesty, and the profundity of my miseries, doe (as it were) enforce me, that I cannot consent to such a deed. Leave therefore, O my Lord, leave I pray thee, this base office for thy servants, lay down the Towell and put on thy Apparell againe, and sit downe in thy seat and wash not my feet. Beware that the Heavens be not ashamed of it, when they shall see how by this Ceremony, thou dost set them beneath the earth.

For by doing this servile Office, those very hands into whose power the Father hath committed the Heavens and all other things, should bee abased under the feet of men. Take heed that

all naturall Creatures be not very much grieved, or rather in great disdaine, to see themselves thus subject under any other feet then thine. Take heed also lest the Daughter of King *Saul* despise thee not, when she shall see thee girded about with this Towell, after the manner of a servant, and say that she will not take him for her Spouse, and much lesse for her God, whom she seeth to attend upon so base and vile an Office. 1 Sam. 16. 6.

Such words or the like spake S. *Peter*, as a man that had not as yet any taste or feeling of things appertaining unto Almighty God: and as one that understood not what great glory lay hid in this worke, which seemed to the eye so base and vile. But our Saviour who knew it right well, and was withall desirous to leave unto us for a memoriall at that time, such a wonderfull example of Humility, satisfied the simplicity

city of his Disciple, and went forward afterward in the good worke he had begun.

The great carefulnes of our Saviour to make us humble.

Here we have to note with all diligence, what a great and earnest care our Saviour had to make us humble, in that being now at the gate, and entry into his most grievous & bitter passion, wherein hee knew hee should give us such great and wonderfull examples of Humility, as might suffice to admonish both Heaven and Earth: hee thought all this nor enough, but would further adde this notable example also besides all the rest; whereby this vertue of humility might the better be commended unto us.

A commendation of the vertue of humility.

O wonderfull vertue! how great must thy riches be, seeing thou art thus commended? How can thy treasures be honourably knowne, seeing thou art by so many waves set out unto us? O humility, that art preached and taught in all the whole life of

our

our Saviour Christ, sung, and praised by the mouth of his own most blessed mother! O most beautifull flower among vertues! O divine Adamant, that draweſt unto thee even the Creator of all things! Luk.1.41

Whosoever he be that banisheth thee away, shall bee banished away from Almighty God: yea, though he be in the highest place of Heaven: and whosoever he be that embraceth thee, shall be embraced of Almighty God, yea, although thee bee even the greatest sinner in the world. Great are thy graces, and marveilous are thy effects. Thou pleaſest men; thou contenteſt the Angels; thou confounderst the Devils; and bindeſt the hands of the Creator. Thou art the foundation of Vertues, the death of Vices, the glasse of Virgins, and the habitation of the most blessed Trinity. 1.Reg.21 29.

Who so gathereth without thee, disperseth: who so buildeth, and

and not upon thee, pulled down
and who so hanpeth vertues
gether without thee, the
tieth them quite away
face of the Winde: Without
the Virgin is shut out of
of Heaven, and with
the publike sinner is
the feet of Christ. Embrace
vertue of Humility, O ye
that hereby your virginity
be available unto you. Yee
be Religious persons, see
seeke carefully also
tue, for without it your
is but in vaine and
And yee of the Laity,
lesse for this vertue, then
ligious doe, that by the
yee may bee delivered
snares of this sinfull
This being done,
how after our Saviour
ed their feet, hee
cleane with that
with he was girded:
the eyes of thy soule

Math. 25 12.

Luk. 7. 37.

high-

The mystery of our Redemption

.2. Pet. 1.

.8.42.12.

Canti. 5. 10.

he himself remained all besmeared and defiled with the filthiness of
sinne: then the Prophet
is amazed at it, and therefore de-
mandeth by the Prophet Esay
this question, saying: Wherefore
Esa. 63. 2. dost thou (O Lord) make us to err
from thy wayes, and harden our
heart from thy fear? Now if the
blood and these foule spots be of
others, (to wit, of our sinnes) all
more (O King of glory) were it
more meet that men themselves
should suffer according as their
owne deserts, then that thou (O
Psal. 24. 3. most innocent Lord) should
thus both defiled and tormented
for their sakes?
Had it not beene more decent
that this filthinesse should have
remained upon his owne dung
hill, and not upon thee, the mi-
rour of all beauty? What a won-
derfull pitty and compassion was
it, that moved thee to have such a
fervent desire of the cleansing

of

of my soule, that thou wouldest with so great charge and losse of thine owne beauty, bestow it upon me? What man alive would take a fine Towell wrought with Gold, and wipe therewith a foule sluttish dish, especially such a dish as were rent and broken in many places?

Blessed art thou (O my most merciful and loving Lord) all the Angels praise thee (O God) for evermore; for that it hath pleased thee to become (as it were) an out-cast of the world, taking upon thee all our filthinesse and miseries, (which are the paines due unto us for our sinnes) to deliver us quite, and make us free from them.

After this, consider those words wherewith our Saviour made an end of this History, saying: *I have given you an example, that you should do, even as I have done to you.* Which words are to be referred not onely to the mat-

The life of Christ is a most perfect patterne of all vertues, & especially of Humility.

ter and example of Humility, but also even to all the other workes and life of our Saviour Christ: for so much as his whole life is a perfect patterne of all vertues, especially of that vertue which in this place is represented vnto vs, to wit, of Humility, as S. Cyprian declareth more at large in these words. It was chiefly (saith he) a worke of great patience and humility, that so high and excellent a Majesty would vouchsafe to come downe from Heaven vnto the earth, and to clothe himselfe with our Clay, and that he would dissemble the glory of his Immortality, and become mortall: the end, that being himselfe innocent and faultlesse, he might be punished for such as were guilty. The Lord would be baptized of his Servant: he that came to pardon sins, would be washed with the water of sinners: he that feedeth all Creatures, fasted forty dayes in the Wildernesse, and as

the

the end, suffered hunger: which he did to this end, that all such as have a hungry appetite unto Gods Word, and long after his grace, might bee satisfied with the same. Hee fought with the Devill that tempted him, and contenting himself with the victory, offered his Enemy no further harme, but by word onely. His Disciples he never despised, as a Lord doth his Servants, but entertained them with great charity and benevolence; yea, hee used them lovingly as Brethren.

Neither is it to be marvelled at, that hee thus behaved himselfe towards his Disciples, being as they were, obedient, seeing hee could suffer that arrant Traytor Judas so patiently, so beare with him even until the end, and suffer him being his Enemy, to eate together with him at his owne Table, and knowing full well whereabout he went, would never discover him, but was content to re-

ceive a kisse of him [illegible] of him, (I say) that had sold him with such a treacherous pence. Moreover, with what great patience did he beare with the Iewes, euen till that present houre? how painefully did he labour to moue those vnbeleeuing hearts with his continuall Preaching to embrace the Faith? What great trauaile tooke he to allure those vngratefull men vnto him by good workes?

How meekely answered he to such as contraried him in his speech? with what clemency bare he with the proud? With what a wonderfull humility yeelded hee vnto the furious rage of his enemies and persecutors? How trauailed he vntil the houre of his most bitter passion, to ouercome them that had been the murtherers of the Prophets, and hayнous rebels against Almighty God.

In like maner, at the very houre

of

of his Passion, before they came to the shedding of his most precious blood, and to put him to that most cruell death, how great were the mockes and taunts hee suffered? How patiently did hee beare the spetting of those infernall mouthes, that had himselfe not long before, with the spettle of his owne mouth restored a blinde man to his perfect sight? How suffered hee their whippings, whose servants were wont in his name, with mighty power to whip the very Devils? how was he crowned with Thornes, that crowned his Martyrs with everlasting Garlands? How was he smitten on the face with the palmes of mens hands, that giveth the Palme of victory unto such as be Conquerers? How was he robbed of his earthly garments, which clothed his Saints with garments of immortality? How was he proffered most bitter gaule, that giveth us the bread

of Heaven did vouchsafe
Vinegar to drink, that gave
the Cup of salvation. He that
was so Innocent, he that was so
Just, or rather, he that was Inno-
cency and Justice it self, was
counted among The eter-
nal and everlasting truth was accused
with false witnesse; the Judge of
the world was condemned by
wicked men; the Word of God
received the sentence of Death
with silence.

Consider moreover, at what
time the Saviour of the world
was nayled to the Crosse, and at
the very houre of his death, when
the Starres were obscured, the E-
lements troubled, when the Earth
quaked, when the Light was
darkned, when the Sunne turned
away his eyes, and would not
suffer his beames to shine upon
the earth, lest happily it might see
such a great cruelty.

Consider (I say) how even at
this time, our Saviour did not so

much as open his mouth or move himselfe: how he would not at the very last houre and point of death, discover the glory of his Majesty, but suffered continually that extreame and violent conflict, even unto the end; intending thereby to leave unto us a perfect example of continuall patience. Yea, moreover and besides all this, if those cruell bloody ministers, that Crucified and tormented that blessed body of his, would have converted, and been penitent, he was ready to receive them to his grace & favour even at the very last instant: neither would he have shut up the gates of his Church from any man.

Now therefore, what thing in the world can possibly be of greater benignity and patience, than the blood of Christ, that offered life even to them which shed the same blood? But such and so great is the patience of our blessed Saviour Christ. Hitherto S. Cyprian.

Of the blessed Sacrament of the body & blood of our Saviour Christ, and of the causes wherefore it was instituted.

SECT. II.

ONE of the most principall causes why our Lord and Saviour Christ came into the world, was to enkindle the hearts of men in the love of Almighty God: for so he saith by S. Luke: *I am come to put fire upon the earth, and what would I else, but that it should burne?* This fire did our Saviour put on the earth, when he bestowed upon men such and so many wonderfull benefits when he wrought so great works of love among them, and wholly enflamed them in this fire of love. Now, albeit that all the works of his most holy life, doe serve to this end, yet of all others, those doe most effectually serve to this purpose, which hee did in the end of

Luk. 12. 49.

of his life: according as S. Iohn the Evangelist signifieth, saying: *His friends that he had in the world, he loved them effectually in the end.* For at that time he bestowed greater benefits upon them, and discovered unto them great pledges and tokens of his love: among the which singular pledges, one of the most principall was the institution of this most blessed Supper; the which thing shal appeare very plainely unto him, that will consider with good attention the causes of the institution of the same. Iohn. 13. 1

But in this behalfe, I beseech thee (O most mercifull Lord) that thou wilt vouchsafe to open our eyes, and graunt us thy light, that wee may see what causes they were that moved thy loving heart, to institute for us, this so wonderfull a Sacrament, and to leave it unto us.

Now that wee may understand somewhat of this divine mysterie,

be any occasion vnto her to forget him. He left vnto her for a remembrance this most excellent Sacrament.

Wherein he himselfe would remaine spiritually; for he could not beare it, that betweene him and her there should be any lesse pledge to prouoke her to bee mindfull of him, then euen himselfe. And therefore he pronounced at that time these sweet words: *So often as ye shall doe this thing, doe it in remembrance of me.* That is, doe it that ye may bee alwayes mindfull how much I am willing to doe for you, and how much I gee now to doe, and to suffer for your saluation. Luke. 22. 19. 1 Cor. 11. 24.

The second cause.

MOreouer, this most sweet and louing Bridegroome, intended in this his long absence, to leaue some comfort to his spouse, that she might not remaine solitary and comfortlesse. And

there-

therefore be left her the company of this most Holy Sacrament, wherein the Bridegroome himselfe is spiritually present, which is indeed the best, and most delightfull company that he could possiblie leave her.

The third cause.

AT what time also our Saviour would goe to suffer death for his Spouse, and redeeme and enrich her with the price of his owne most precious blood; & to the intent she might (whensoever she would) enjoy this most precious and divine treasure, hee left her the keyes thereof in this most blessed Sacrament. For (as S. *Chrysostome* saith) so often as we come to receive this most blessed Sacrament, we must remember that wee come to feede upon our Christ by faith, and so drinke his most precious blood in the same manner: and that whereas

S. Chrysost.

soveraigne

soveraigne and divine mysterie.

Consider therefore in what a dangerous case those men are, that for a little slothfulnes, doe abstaine to come to this royall banquet; and to enjoy such a great and most inestimable divine treasure. These be those unfortunate sluggards of whom the Wise man speaketh, saying: *The slug-gard hideth his hands in his bosome, and suffereth himselfe rather to die for hunger, then he will lift them up to his mouth.* Pro. 26. 15.

Now what greater slothfulnesse can there bee imagined in a man then this; that because he will not abide to take so little labour, as he should bestow in preparing himselfe, for the receiving of this most holy Sacrament: he will rather want the benefit of so great and inestimable divine treasure, which is of a greater value, then all that ever Almighty God hath created.

The

The fourth cause.

THis heavenly Bridegroome, defired alſo to be beloved of his Spouſe with a paſſing great love, and therefore hee inſtituted this divine and myſticall meate, conſecrated with ſuch words, that whoſoever receiveth it worthily, is forthwith touched and ſtricken with his love. O wonderfull myſtery, worthy to be engraven in the innermoſt part of our hearts!

Tell me (O thou ungratefull man) if a Prince ſhould beare ſuch great affection and love to any a filly Wench that were his Bondſlave, that hee could finde in his heart to make her his Spouſe, and to make her Queene and Ladye of all he is, Lord of; how great would we ſay that the love of that Prince had beene, that would doe ſuch a deed? Again (peradventure) after the Marriage ſolemnized, the ſame ſhould ſhew her ſelfe coldly affected toward

ward the Prince chose Husband, & he understanding the same, would (as a man forlorne) goe to seeke with all diligence, for some precious counsell, and give it her to eate, whereby to winne her love unto him, how passing great would we say, that the love of that Prince were, that should be thus affected towards her? Now (O King of glory) what meaneth this, that thou for the entire love that thou bearest unto me, vouchsafedst not onely to take my soule to be thy Spouse, being (as she was) the very Bondslave of thine enemy the Divell: but seeing her also (notwithstanding all this) very coldly affected towards thee, hast ordained for her this mysticall and Divine mouselly, which thou hast consecrated with such wordes, that it hath vertue in it to draw such soules unto thee, as shall feed thereon, and make them to burne with lively flames of love.

Psal. 34. 7

There

There is no one thing that declareth the affection of love more evidently, then when a man hath a desire to be beloved. Considering therefore that thou hast been so greatly desirous of our love, that thou hast sought it with such strange inventions: who shall from henceforth stand in doubt of thy love? Certainly I am (O my most loving and merciful Lord) that if I love thee, thou lovest me; and certaine I am also, that I needs not to seeke any inventions to allure thy heart to love mee, as thou hast sought to allure my heart to love thee.

If we love God, it is certaine that God loveth us.

The fift consideration.

THe most sweet Bridegroome would also be absent from his Spouse; and yet because he cannot abide to bee absent from the beloved, he would depart from such wife, that he might not altogether depart from her: and he would so goe away, that he might also

also remaine with her.

Wherefore, considering that it was not expedient for our Saviour to tarry heere still, and the Spouse might not (as then) goe from hence with him, he devised a meane, that although hee went his way, and his Spouse remained still behinde; yet should they never be seperated and set asunder. Ioh. 16.7

For this cause therefore he instituted this divine Sacrament, that by meanes thereof, the soules might be united, and incorporated spiritually with Christ: and that with such a strong bond of love, that of them two, there should be made one thing. For like as of meate, and of him that eateth that meate, there is made one and the same thing: even so likewise (after a certaine manner) is there made of the soule and of Christ, not by nature, but by conformity of life.

The

The first cause.

MOreover, our Saviours will and pleasure was, to assure his Spouse, & to give her a pledge of that blessed inheritance of eternall glory, that shee being fortified with the hope of this felicitie, might passe cheerefully through all the troubles, adversities, afflictions and persecutions of this life. For truely there is no one thing that causeth us so much to despise all things that are had in this life, as an assurance of the blessednes and felicity we shall enjoy in the life to come. And as our Saviour signified to us, in those words which he spake unto his Disciples before his passion, *If yee loved me* (saith he) *yee would bee right glad of my departure: because I goe to the Father.*

The hope of everlasting felicity causeth contempt of all worldly glory.

Ioh. 14. 28.

As though hee had said, It is great felicity to goe to the Father, for although the way to goe

to him bee through whips, Thornes, and all crosses and tribulation whatsoever, yet all that notwithstanding, it is a thing of inestimable gaine and comfort to goe unto him. Wherefore, to the intent that his Spouse might have a very firme and assured hope of this felicity, he left her heere in pledge this inestimable Divine treasure, which is of as great value as all that is there hoped for; that shee would not mistrust, but that assuredly God will give unto her in glory, where shee shall live wholly in the Spirit, seeing hee denieth not himselfe unto her in this value of heaven, where he dwelleth in the flesh.

The fourth cause.

OVR Saviour purposed also at the houre of his death, to make his Testament, and to leave unto his Spouse some notable legacie, to be as a relefe and a comfort

fort for her at all times. And so
left her this most blessed Sacra-
ment, (wherein Christ himself is
spiritually present) which was
the most precious and pretious
bequest that he could leave
her. *Elias*, when he was taken
from the earth, left his cloake
to his disciple *Eliseus*,
that had none other riches,
of to make him his heire
most sweet loving Saviour
Master, when he would ascend
to heaven, left here
cloake of his most sacred
mystically ministred
this most holy Sacrament,
pointing us here to be
(as by the right of children)
this so great and inestimable
vine treasure.

2 Reg. 2. 13.

With that Mantle *Eliseus* passed
the water of the flood of Jordan
& was neither drowned nor
shooed: and with the vertue
grace of this blessed Sacrament
the faithfull doe passe the waters

of

of troubles in this life without danger.

The eight Cause.

TO conclude, our Saviour intended to leave unto our soules sufficient provision of food, wherewith they might live: for so much as the soule hath no lesse need of her proper sustenance, to maintaine her in the spirituall life, then the body hath of his temperall food, for the maintainance of his corporal life. If thou thinke otherwise, tell me (I pray thee) why hath the body need of his ordinary meate every day? undoubtedly, the cause is, for that the naturall heate, continually [illegible] and consumeth the substance of our bodies, and therefore it is needfull, that that bee restored againe with daily sustenance, which is consumed with daily heate. For otherwise, the naturall strength of man would soone be at an end, and his power

The great need that the soule hath of spirituall food.

power would quickly

O that it pleased
God, that men might
by this, the great necessity
have of this divine
that they could by this
the great wisedome
hir that hath inflamed
damned the name for our
it is not a thing well
that we have within
els of ours, a certaine
heat, that came into us by
cation of sinne, which
at the goodnesse
That is it which
the love of this
dom, of all
pleasures. And to be
separateth us
God, maketh us
waxe colde in the
and causeth us
dull, loathfull, and
good things, and very
lively to all wickednes

If then wee have this

all waster and consumer so neer
ed within us, were it not good
reason (trow you) that there
should be some restorative pre-
pared to restore that againe with
fresh supply, which is allwayes
wasting? If we have a continuall
consumer, and have not withall a
continuall repairer, what may be
looked for of us, but a continuall
decaying, and at the last, a most
certaine and undoubted ruine?
For proofe whereof, it shall suf-
fice to consider the course of the
Christian people, by comparing
the great fervencie and zeale in
Religion, of the Christians in the
Primitive Church, with the little,
or rather no zeale of the Christi-
ans in our corrupt age. For in the
Primitive Church, when the
Christians did eate continually
of this divine meate, they lived
therewith a very spirituall life,
& had thereby force & strength
not onely to observe Gods lawes
and Commandements in better

The great fervencie and zeale of the Christians in the Primitive Church, & the little or no zeale of Christians in our corrupt age.

Act. 7. 59. Apoc. 2. 13.

measure them we doe but
ven to die, and suffer
for Gods sake.

But now (alas) in this
rupt age, the Christians are
to be very weake and
their faith, and very
licentious in their lives,
they eate not of this divine
and therefore in the end they
rish and die for hunger, as
Prophet signifieth, when he
Therefore was my people led
way into Captivity, because they
had no knowledge of God, and their
nobles perished for hunger, and the
multitude of them died for thirst.

For this cause hath the
Physitian our Saviour Christ (who
hath also felt the pulses of our
weaknesse) ordained this most
holy and divine Sacrament,
for this purpose hath hee inst
ted the same in forme of
that the very forme wherein
divine essence is, might declare
to us the effect it worketh, and

wit

withal, the great needs our soules have of the same?

Consider now, if there may be found in the whole world, any greater argument of love, then that Almighty God should give us his owne body for our spirituall food and reliefe. Wee may read in many Histories, that some mothers have (being constrained with extreame hunger) embrewed their hands in the flesh and blood of their owne little children, to sustaine themselves with feeding upon them, and that for the great desire they had to live. But who hath ever read that any mother hath fed her childe, that was ready to perish and die with hunger, with her owne flesh? Or that shee would be cruell to her selfe, to be pitifull to her childe? Certainely there was never mother yet living upon the earth that ever did such a deede. But our most loving and sweete Saviour Christ, passing any mother in

2 Reg. 6. 29.

Esa. 42. 15.

love, perceiving us to be ready to perish and die for hunger, and seeing withal that there was none other way to maintaine our lives, then to give his owne life for ours, and his flesh for ours, commeth downe from Heaven, and yeeldeth here his body to be cruelly butchered & put to death, that thou mightest preserve and sustaine thy life with this divine meate. And as hee hath done this

He. 9. 28. Luk. 22. 29.

at one time onely in his owne person; wishing thee to have it as often in remembrance as thou spiritually feedest upon the same: so hee teacheth thee that hee is allwaies ready to pay the same price again, if it were necessary for thee.

Christ restored man so much by grace, as he fell by sinne.

Besides all this, thou must consider, that this most holy reformer of the world, intended to restore man unto his former dignity, and to raise him up againe so much by grace as hee had fallen by sinne. And therefore, as his fall was

was from a life, that hee had of God, (which life our first Father *Adam* before his fall had enjoyed,) to the life of beasts (wherin after his fall hee remained:) even so contrariwise his will was, that he should be raised up againe from the life of beasts, in which hee remained, to the life of God, which (through sinne) hee had lost. And for this end hath our Saviour Christ ordained the Communion of this most holy & divine Sacrament; by meanes whereof, man attaineth to bee partaker of God, and to live the life of God, as our Saviour himselfe avoucheth in these words: *Hee that eateth my flesh, and drinketh my blood, dwelleth in mee, and I in him.* Ioh. 6. 56.

As if hee had said: like as my the dwelling of my Father in me, the life that I live, is altogether conformable to the life of my Father: euen so he, in whom I shall dwell by meanes of my diuine Sacra-

Sacrament, shall live as doe Lions,
and so shall he not live the life of
a man, but the life of God.

Now then, what glory can be
greater then this? what gift more
precious? what benefit of more
value? what greater token of love?
Let all the workes of nature keep
silence; let all the works of grace
give place; for this is a worke ex-
ceeding all workes; and a singu-
lar grace above all graces.

O most wonderfull Sacrament!
what shall I say of thee? or
what words shall I frame to
thee? thou art the life of our
soules; the medicine of our
wounds; the comfort of our
soules; the memory of Iesus Christ;
the testimony of his love; the
most precious legacie of his Te-
stament; the consolation of our
pererination; the consolation of
our banishment; the burning
coale to enkindle the fire of the
love of GOD in us; the meane
whereby to receive grace; the

pledge

pledge of everlasting felicity; and the treasure of the Christians life.

Of the wonderfull effects, that this blessed Sacrament worketh in him, that receiveth this worthily.

BY meanes of this divine meate, the soule is united to the Spouse: by this, the understanding is illuminated, the memory quickned, the will enamored; the inward mind spiritually taste delighted; devotion increased, the good motions awaked; our weaknesse fortified, and by meanes of this divine meate, we receive lustinesse, to ascend upe-vento the hil of Almighty God.

What tongue is able fully to expresse the excellency of this most blessed Sacrament? who can give worthy thanks for so great a benefit? who wil not be altogether resolved into teares, when hee seeth Almighty God united

unto him? Assuredly, the more we goe about to consider the excellency and vertues of this soveraigne mystery, the more doe we want words to expresse it: and the more doth our understanding faile us therein.

Now what pleasure, what sweetnes, what delightfull savours of good life, doth the soule of the just man feele at that time when hee receiveth this divine Sacrament? There is none other sound heard at that time, but onely sweet songs of the inward man, vehement burstings out of holy desires, yeelding of thanks, and uttering of most pleasant words, all tending to the praise of our Saviour Christ, her beloved. There the devoute soule, through the vertue of this most holy and reverent Sacrament, is altogether renued, and replenished with joy.

There she is recreated with devotion, fed with peace, fortified

in faith, confirmed in hope, and tyed fast with bands, and knots of charitie unto her most sweet Saviour and Redeemer. Whereby she waxeth daily more fervent in love: more strong in resisting temptation: more prompt & ready to sustaine labour and travaile: more carefull and diligent to doe good works: and most desirous often to frequent this holy mysterie.

Such are thy gifts (O sweet Saviour) such are the workes and delights of thy love, which thou art wont to communicate to thy friends, by the meanes of this divine Sacrament. And this thou doest, to the end that we being filled with these so great & mighty delights, should despise all other vaine and deceitfull delights.

Now therefore (O most mellifluous love) open the eyes of thy faithfull people, open them I beseech thee (O most divine light,) that with the bright beames of

a lively faith, they may know thee, and discern their heart, that they may receive thee into them that being instructed by thee, they may seeke thee, repose their trust in thee, rest in thee, and finally, by meanes of this most holy Sacrament, be united with thee as members with their head, and branches with their vine, that they may live through thy vertue: and enjoy the influence of thy grace for ever and ever, world without end, Amen.

Ioh. 15. 5

¶ Medi-

Meditation for Tuesday Night.

¶ This day thou beginnest to meditate upon those two points: to wit, upon the prayer of our Saviour Christ in the Garden, and upon his Apprehension.

The Text of the Foure holy Euangelistes.

WHen Supper was done, Christ went with his Disciples into a Garden, which is called Gethsemanie and he said unto them: Sit you here whilst I go and pray yonder. And he tooke with him Peter and the two Sonnes of Zebedee. And he began to be in great feare and heavinesse. And he said unto them: My soule is heavy unto the death. Tarrie

Math. 26. 36. 37. 38.

Tarry you here & watch with me
beginning a little further from
where hee caſt himſelfe downe pro-
ſtrate upon the earth, and fell on his
face, and prayed, ſaying: O my Fa-
ther, if it be poſſible, let this cup paſſe
from me: neverthelesse not as I will,
but as thou wilt. Then doth he come
againe to his Diſciples, and findeth
them aſleepe. And hee ſaith unto Pe-
ter, what? could yee not watch with me
houre? Watch and pray, leaſt yee en-
ter into temptation. The Spirit is
ready, but the Fleſh is weake. Hee
gaine, he went away the ſecond time,
and made the ſame prayer, ſaying:
O my Father, if this Cup may not
paſſe from me, but that I muſt needs
drinke it, thy will be done. And he
came the ſecond time and found his
Diſciples aſleepe, for their eyes were
heavy. So hee left them, and went
away againe, and prayed the third
time, ſaying the ſame words. Then
there appeared an Angel unto him
from Heaven comforting him. And
being in an agony, he prayed more
earneſtly

Mark. 14. 32.

Luk. 22. 43.

earnestly, and his sweat was like unto drops of Blood trickling down to the ground. Then he came unto his Disciples, & said unto them: Sleepe on frō henceforth & take your rest. Behold the houre is at hand, and the Son of man shall be delivered into the hands of sinners. Arise, let us goe. Behold he is at hand that shall betray me. And whilst he yet spake, lo, Iudas one of the twelve came, & with him a great multitude, with swords and staves, and Torches and Lanthornes, being sent from the high Priests and Elders of the people. Now he that betrayed him, had given them a token, saying: whomsoever I shall kisse, that same is he, lay hands on him: and forthwith he came to Iesus, and said: Hayle Master, and kissed him. Then Iesus said unto him, friend, wherefore art thou come? And Simon Peter drew out his sword & stroke a servant of the high Priest, and cut off his right eare: this servant was called Malcus. Then Jesus said unto Peter, put up

Matth. 26. 45.

Luke. 22.

Matth. 26.

Iohn. 18.

Matth. 26. 49.

Luke. 22. 42.

Math. 26. 55.

Iohn. 18. 12.

Math. 26. 56.

Meditation upon these points.

of the Text.

WHat dost thou (O my soule?) What thinkest thou? It is no time now to sleepe. Come with me (I pray thee) into the Garden of *Gethsemane*, and there shalt thou heare & see great mysteries. There shalt thou see joy stricken with sadnesse: fortitude waxen afraid; strength discomfited; majestie and omnipotencie confounded; greatnesse & mightinesse very narrowly straightned; and glory it selfe obscured and darkned.

Of Christ his praying in the Garden.

COnsider now first, how after that Supper (which was so full of mysterie) was ended, our Saviour went with his Disciples unto the Mount Oliver, to make his

his prayer, before he would enter into the combat of his bitter Passion; to give us thereby to understand, that in all troubles and temptations of this life, we must alwaies have recourse unto prayer, as it were to an holy Anchor, by the vertue whereof the heat then of tribulation shall either be quite taken away from us, or else we shall have strength given unto us to be able to beare it; which is a farre greater grace. For (as *Gregory* saith) *the Lord doth use a greater benefit, when he giveth us power and strength, to be able to suffer trouble and temptations, than when he taketh the troubles away from us.*

In all troubles and temptations of this life, wee must have recourse to prayer, which is our onely refuge.

Gregory.

Our Saviour tooke with him (to accompany him in this way) three of his best beloved Disciples, to wit, *Peter*, *Iames* & *Iohn*: which three had beene witnesses (a little before) of his glorious transfiguration. And this he did, that the very same persons might see, what a farre different shape he

hee tooke now upon him for the
love of men, from that glorious
shape, wherein hee had shewed
himselfe unto them, at his trans-
figuration. And because they
should understand, that the in-
ward troubles and agonies of his
soule, where no lesse then those
that began to be discovered out-
wardly; hee spake unto them
those sorrowful words: *My soule*
is heavy even unto the death, tarry
ye heere, and watch with mee. That
very God and true Man, that man
which farre exceeded our hu-
mane Nature, and all things Crea-
ted: whose dealing & conference,
was with the very breast of the
high Deity it selfe, with whom
onely hee communicated his se-
crets, is now falleh into so great
heavinesse, that hee imparteth his
paine unto his Creatures, & doth
require their company, saying;
Tarry ye heere, and watch with me.
O treasure of Heaven! O per-
fect felicity! Who hath brought
thee

Math. 26. 38.

thee (O Lord) into such
straight? Who hath
to seek even of thine
tures? Who (I say) hath
but even the very great
hast to make them rich?

Tell me now (O my
cifull Redeemer) wherefore
thou now so much
Death, which before thou
dest so much desire, seeing
fulfilling of the desire,
rather of joy, then of
ly thy Martyrs had
fortitude nor grace,
hast. They had only
tion, which thou (being
taine of grace) didst
to them, and yet they
onely small quantity of
tred the comfort of
domes very cheerfully,
ved the victory. And art thou (O
Lord) being the giver of strength
and grace, sad and fearefull now,
even before the battel begin?
Assuredly (O Lord) this thy fear
is

not thine, but mine: as likewise the strength and fortitude of the Martyrs, was not theirs, but thine. The feare that thou hast, commeth of that thou hast of us, and the strength & fortitude that the Martyrs had, came of that they had received of thee. The weakenesse of my humane nature is discovered, in that God was afraid, and the strength of thy Godhead is shewed, in the fortitude of man. So that this feare is mine, and that fortitude is thine; and therefore the reproach is mine, and the praise is thine.

There was taken a rib-bone out of the side of our first Father *Adam*, to forme a woman thereof; and in stead of the bone that was taken away, there was put weake and feeble flesh: now what else is signified hereby, but that the everlasting Father tooke from thee, being our second *Adam*, some force and strength of grace, to place the same in thy Spouse the

Ge. 2. 21.

1 Cor. 15. 45.

the Church, and tooke from
the feeble flesh and weakneſ
place it in thee, by meanes wh
of, thy Spouſe remained ſtron
thou weake: ſhe ſtrong by re
of thy ſtrength, and thou wea
by reaſon of her weakeneſſe.

Thou haſt herein (O Heaven
Lord) beſtowed a double ben
upon us: in that thou haſt vouch
ſafed, not onely to cloath us w
thee, but even alſo to cloath h
ſelfe with us. For theſe two ſo ſi
gular benefits, the Angels pra
thee for evermore, for that th
haſt been no niggard in com
nicating theſe thy benefits
us, nor yet diſdained to take u
on thee our miſeries.

Now when I conſider the
things (O Lord) what elſe ſhou
I doe, but ſeeing my ſelfe (as
were) loaden with thy mercies,
glory in thee: and ſeeing thee t
be likewiſe repleniſhed with my
miſeries (for my ſake) take com
paſſion upon thee; for the one

will

ull I rejoyce and be glad; and for
e other, I will ſorrow. And ſo
vith joy and lamentation toge-
er, I will ſing and be waile the
yſtery of thy moſt dolorous paſ-
on: and I will ſtudy continually
n that booke of *Ezechiell*, the
Contents whereof are ſongs and
amentations. Ezech. 2. 10.

When our Saviour had ſpoken
heſe words, hee departed from
is Diſciples a ſtones caſt, where,
ying proſtrate upon the ground,
hee began his prayer with very
reat reverence, ſaying: *O Father
if it be poſſible, let this Cup paſſe
from me, howbeit not as I will, but
as thou wilt.* Math. 26. 39. And after that hee
had made this prayer three times,
at the third time he was in ſuch a
great agony, that hee began to
ſweat even drops of blood, which
ran down along his ſacred body,
& trickled downe to the ground. Luke. 22. 44.

Conſider now attentively, in
what a dolorous caſe our Saviour
was, and how there were preſen-
ted

redemption, all the cruell paines
and torments hee had to suffer,
ven as though they had
then presently in doing
his eyes; all which hee appre-
ded after a most perfect
in his most excellent imag-
each one in such sort, as
were prepared for his
which was certainely more
der and delicate then ever
ther body was in the
world.

Hee set also at that time
his eyes, all the sins of the
world, for which hee should
fer; and withall, the great
thankfulnesse of so many
as (hee knew) would never ac-
knowledge this his singular
nesse, nor further and helpe
selves with this most precious
so costly a remedy. These
being profoundly wayed
considered by our Saviour at this
time, his soule was vexed in such
sort, and his senses and most ten-
der

...es flesh were so wonderfully ...troubled, that all the forces and ...lements of his body were di...tempered: and his flesh opened, ...gave passage to the blood, that ...might passe and distill in abun...dance, and streame downe to the ...ground.

Now, if the flesh suffered such ...grievous paines, with the onely ...remembrance and imagination of ...that which was yet to come, in ...what a dolefull case then (trow ...you) was his soule, that suffered ...those paines even directly in it ...selfe?

In other men we see, that when ...they are disquieted with any sud...daine & great anguish, the blood ...useth commonly to have recourse ...unto the heart, leaving the other ...members of the body cold and ...destitute of their strength, to ...comfort the most principall ...member. But our sweet Saviour ...Christ contrariwise, (because he ...would suffer without any man...

ner

nes of comfort, thereby [illegible]
our redemption more [illegible]
such was his passing [illegible]
wards us, that hee would [illegible]
mit so much as that [illegible]
and comfort of nature.

Behold our sweet Saviour [illegible]
in this agony, and consider [illegible]
onely the painefull anguish [illegible]
griefes of his soule, but also [illegible]
forme of his sacred and [illegible]
countenance. The sweat is [illegible]
to have his most chiefe [illegible]
to the forehead and face [illegible]
the blood issued out through [illegible]
the body of our Saviour, in such
sort, that it trickled down to the
very earth: in what plight then
was that countenance (think
you) that giveth light to it self?
And how was that face suffu-
red, which is so reverenced of
the heavens, being (as it were)
in droppes, and covered
with a bloodie sweat?

If such as bee kind and loving
are wont when they come to vi-

sit

ee their friends, (being ſicke
nd in danger of death) to behold
heir countenance adviſedly; and
o marke their colour, and other
ccidents that proceede of diſea-
eaſes: tell me, O my ſoule, that
eholdeſt the face of our ſweet
aviour, what thinkeſt thou,
hen thou ſeeſt in the ſame ſuch
onderfull, ſtrange, and deadly
gnes?

What painefull griefes and
olorous fits are thoſe like to be
ereafter, if in the very beginning
f the diſeaſe hee ſuffereth ſuch
great agony? In what dolorous
anges is hee like to be, when he
hall feele thoſe moſt grievous
ains, and cruel torments them-
elves, if in the very thinking of
hem, hee ſweat the drops of
lood? If thou bee not moved to
ake compaſſion on our ſweet Sa-
iour, ſeeing him in this dolefull
aſe for thy ſake: if now when he
weateth theſe drops of blood
hroughout all his body, thou

canst not shed any teares from thine eyes: think verily with thy selfe, that thou hast a very hard and stonie heart; and if thou canst not weepe for want of love towards him, yet at the least weepe for the multitude of thy sins, for so much as they were the very cause of this his agony and griefe.

Now the tormentors doe not whip him, neither doe the Souldiers crowne him with thornes, it is not now the nailes and thornes that doe cause the blood to gush out of his body: but it is thy very sinnes and offences.

Our sinnes were the onely cause of Christ his bloody sweat.

Those are the thornes that doe pricke him: they are the speares that thrust him into the side: they are the tormentors that doe afflict him: they are the heavy burthen that doth cause him to sweat this so strange and wonderfull bloody sweat. O my sweet Saviour and Redeemer, how deerely hast thou bought my salvation? O my soule, Adam, thou art come out of Pa-

Ge. 3. 23.

radise

radise for my sins, and laboured on earth with thy bloody sweat, to get the bread that I must feed upon.

Consider also in this place on the one side, the great agonie and watching of our Saviour Christ, and on the other side, the sound and deepe sleeping of his Disciples, and thou shalt see here represented a great mysterie. For truely there is nothing more to be lamented in the whole world, then to see how carelesse and negligent men bee in their lives, and how little account they make of a matter of so great importance, as is their owne salvation. What thing is more to be bewailed, then to see a man so carelesse in so waighty affaires?

Wee are most careleſſe of the things whereof wee ſhould bee moſt carefull.

Now, if thou wilt understand both the one and the other, consider in this matter the doings of our Saviour, and withall the doings of his Disciples. See how our Saviour, applying his mind

earneſtly to this matter of our redemption, is in ſuch a great care and agonie therewith, that it maketh him to ſwear even drops of blood; and ſee on the other ſide, how his Diſciples doe lie along on the ground, and are ſo heavie with ſleepe, that neither their Maſters rebuking of them, nor evill-favoured and hard lodging on the bare ground, are able to awake them out of their heavy and drouſie ſleepe! Note alſo of what importance the ſalvation of mankind is, ſith it is able to make him ſweat drops of blood, by whoſe power the heavens are ſuſtained!

And conſider on the other ſide, how little account men themſelves make of their owne ſalvation, ſith at ſuch time as Almighty God himſelfe is ſo carefull and watchfull for them, they are in a deepe heavy ſleepe, and utterly careleſſe thereof! Aſſuredly, no thing could more lively expreſſe both

both the one and the other, then the consideration of these two points, being so strange as they are. For if Almighty God doth take so great care about the affaires of others, how happeneth it that the very parties themselves, to whom the charge of those affaires appertaineth (together with the profit, commodity, losse, and dammage of the same) doe live with such carelessnesse and negligence therein?

By this same care of our Saviour, and carelesnes of his Disciples, thou mayst understand, how truely the Lord is our Father, and how he hath indeede (towards us) the very bowels and heart of a naturall loving Father. How oftentimes chanceth it (trow you) that the daughter sleepeth very soundly and quietly, when her Father watcheth all the night, carking and caring for her relieſe and provision? even so doth this our most loving and mercifull Father

ther for us, whilst we be so heavy asleepe, and are utterly carelesse of our owne salvation: as by this example is lively set out before our eyes, in that he continueth all the Night, watching and sweating, and in great agony, to take order for the redemption he intended to bestow upon us.

How our Saviour Christ was apprehended.

Sect. II.

The forwardnes of Iudas to betray Christ.

Consider moreover, how, when our Saviour had finished his Prayer, *Iudas* that counterfeit & false friend of his, came to him with that hellish company, where renouncing the office of an Apostle, he became now the very Ring-leader and Captaine of the Devils Armie.

Consider, how without all shame he pressed forth, & set himselfe in the very formost place of all the rest of his malicious rout: and

and comming to his Lord and Master, sold him with a kisse of most trayterous and deceitfull friendship. It is certainely a great misery that a man should be sold for money: but yet it is a greater misery to be sold of his friends, and of such, as to whom he hath beene greatly beneficiall before.

Now our sweet Saviour Christ is sold of him, whom he had made not only his Disciple, but also his Apostle; yea, he is sold of him by deceit and plaine treason. He is sold of him to most cruell Merchants, that covet (you may bee sure) nothing else but his blood and his life to satisfie their greedy hunger. But for what price (trow you) is he sold? the baseneſſe and smalneſſe of the price, increaseth the greatneſſe and malice of the injury.

Tell me (O *Iudas*) thou naughty Traytor, at what price doeſt thou set the Lord of all creatures? At thirty pence? O what a vile

and ſlender price is this for a Lord of ſuch Majeſty? Certainly a very Beaſt in the Shambles is commonly ſold for more. And doeſt thou, O Traytor, ſell for ſo ſmal a price Almighty God himſelfe? hee ſetteth not thee at ſo ſmall a price, for ſo much as hee buyeth thee with his owne moſt precious Blood. O what a great price and eſtimation was that of man? and how baſe an eſtimation and price was this of God? God was ſold for thirty pence, and man was bought with the deareſt blood of God himſelfe.

Math. 26. 55. Luke. 22. 53.

At the ſame time our Saviour ſaid unto them that came to lay hands on him: *Yee bee come as it were againſt a Thiefe, with Swords and Staves, I ſate daily among you, teaching in the Temple, and yee never laid hands upon me, but this is your houre, & the power of darknes.* This is ſurely a myſtery of great admiration: for what thing is more to bee wondred at, then to

see the Son of Almighty God to take upon him the image and shape, not onely of a sinner, but even also of a condemned person? *This* (saith he) *is your houre, and the power of darknesse.* The which words give us to understand, that from that time that most innocent Lambe was given up into the power of the Princes of darknesse, which are the Devils, to the intent that by meanes of their members and cruell ministers, they might execute upon him, all the furious torments and cruelties they could devise. And like as holy *Iob*, was by the permission of Almighty God, given up into the power of Satan, that he might use upon him all the cruelty hee would, this onely excepted, that he should not bereave him of his life: even so was there power given to the princes of darknesse, without any exception of life or death, that they might fully extend upon that humanity of his, all

Eph. 6. 12

Iob. 2. 6.

all their fury and rage, to the uttermost they could.

Hereof rose those spiteful taunts, those slanderous and reproachfull words, such as the like was never heard before that time, wherewith the Devill pretended to satisfie his unsatiable rancour and malice, and to cast that blessed soule downe into some kinde of impatiencie, if it had beene possible.

Zach. 3. 1 *Almighty God* (saith the Prophet *Zachary*) *shewed Jesus the high Priest unto me, apparelled with a spotted garment: and Satan stood at his right hand, ready prepared to speake against him.* But our Saviour answered for his part, saying:

Psa. 16, 8. *I did always set God before mine eyes, who standeth at my right hand, that I be not removed.*

Consider then (O my soule) how much that high and divine Majesty abased himselfe for thy sake: seeing hee vouchsafed to come to the last extremity of all miseries

miseries, which is, to be given up to the power of Devils! And because this was the paine that was due to thy sins, it pleased him to put even himselfe to this paine, that thou mightest remaine quiet, and free from the same. O holy Prophet, why doest thou wonder to see Almighty God become inferiour to his Angels? Thou hast now far greater cause to wonder, to see him given up into the power of Devils. Psal. 8.5.

Vndoubtedly, both the Heavens and the Earth trembled and quaked, at this so passing great humility and charity of our Saviour. So soone as these words were spoken, forthwith all that hellish rout, and malicious rabble of ravening Woolves assaulted this most innocent Lambe; and some very furiously haled him this way, and some that way, each one to the uttermost of his power. O how ungently did they handle him! How uncourteously spake

ſpake they unto him! How many blowes and buffets gave they him! what a vile clamorous cry and ſhowting made they over him! Even as Conquerours uſe to do when they obtaine their prey.

They lay hold upon thoſe holy hands, which not long before had wrought ſo many miracles, and do binde them very hard and faſt, with certaine rough and knotty cords: and that in ſuch ſort, that they gaule the skin of his armes, & make the very blood to ſpring out. Our Saviour being thus bound, they lead him openly through the cómon high ſtreets, with great deſpite and ignominy. O what a ſtrange and wonderfull ſight is this! Conſider now with thy ſelfe, what thou wouldeſt think, if thou kneweſt ſome man of great authority and worthineſſe, and ſhouldeſt ſee him led openly by the Officers in the common ſtreets, with his hands manicled and faſt bound, in a great con-

concourse of people, with great companies of Souldiers and men of Armes guarding him about: Imagine (I say) with thy selfe, what thou wouldest thinke in this case; and then lifting up thine eyes, behold this Lord, worthy of so great reverence and honour, that had wrought such wonders in that Land, that had Preached such divine Sermons among them, whom al the sicke & impotent persons did honour and reverence & besought to have remedy for all their diseases and griefes.

Consider now how they led him, as one deprived of all Authority, and put to open shame: partly going, and partly haled forwards, & forced to hasten his pace: not in such wise as became a man of his gravity and personage, but as it pleased the outragious fury of his unmercifull enemies, and the desire they had to pleasure the Pharisees, who had so great a longing to have that

prey

prey within their gripes. Consider our Saviour well, how he goeth in this dolefull way, abandoned of his own Disciples, accompanied with his enemies, his pace hastened and disordered. And yet in all this evill intreating of his person, behold the modest behaviour of his countenance, the comely gravity of his eyes, and that Divine resemblance, which in the middest of all discourtesies in the world, could never bee obscured.

Ascend also yet a little higher, and consider diligently what hee is, whom thou seest thus led, and carried away with so great contumely and dishonour. This is he that is the Word of the Father: the everlasting Wisedome: the infinite vertue: the perfect felicity: the true glory: and the cleere fountaine of all beauty.

Ioh. 1. 1.

Consider then, how for thy salvation and redemption, Vertue is here tyed with bands, Innocency appre-

apprehended, Wisedome flouted and laughed to scorne, Honour contemned, Glory tormented, and the cleere wel-spring of al Beauty troubled with weeping and sorrow. If *Hely* the Priest felt such an inward griefe when the Arke of the Testament was taken, that being astonished therewith, hee fell from the seate whereon hee sate, brake his necke, and gave up the ghost: how ought a Christian soule to be grieved, when hee seeth the Arke of the Treasures of the Wisedome of God, taken in possession of such unmercifull and cruell enemies! 1 Sam. 4. 18.

The Heavens and Earth praise him, and all that is in them: for he hath heard the cryes of the poore, and hath not despised the sorrowfull bewaylings of his afflicted, that were in Captivity, but was content to be taken captive himselfe, to deliver them out of their thraldome, and to set them at liberty. Psal. 68.

Of

Of those that spiritually binde the hands of our Saviour Christ.

Sect. III.

SEeing (O most gentle & sweet Saviour) that it was thy blessed will and pleasure to be bound to the intent thou mightest by thy bands unloose us, and deliver us from our Captivity, I most humbly beseech thee, even by the bowels of thy tender mercy, that caused thee to abase thy selfe after this sort, that thou wilt not suffer mee to commit any such great wickednesse, as to binde thy hands as the Iewes did.

What it is to bind the hands of Christ.

For it is not the Iewes onely that doe binde thy hands, but whosoever maketh resistance against thy holy inspirations, and will not goe whether thou wilt guide and conduct him, but refuseth to accept that grace, which thou doest most mercifully offer unto him.

That

That man likewise bindeth thy hands, that giveth any scandalous offence unto his Neighbour, and by his evill example and naughty counsell, withdraweth him from his godly purposes; and so hindereth the good work, which thou diddest begin to worke in him.

The mistrustfull and incredulous persons, also doe binde (O Lord) the hands of thy liberality and clemency: for like as confidence openeth the hands of thy grace; even so doth incredulity and mistrustfulnes clozethem up and binde them: According to the saying of the Evangelist: *That thou couldest not doe many vertues and miracles in thy Country, by reason of the incredulity of the Inhabitants therein.* Math. 13. 57.

Moreover, the ingratefull and negligent persons, doe binde thy hands (O Lord) and doe put an impediment to let the working of thy grace. The one because they

they render not thankes unto thee for the grace they have receiued: and the other, because they will not use the grace that is given unto them, but do keepe it idle and unoccupied, without taking any benefit or commodity of the same.

Last of all, those that become vaine-glorious and proud, (by reason of the graces thou hast given them) doe also most strongly binde thy hands,

For by this offence, they make themselves altogether unworthy of thy grace. Wherefore it is not reason that thou shouldest continue to bee beneficiall unto such persons, as take occasion thereof to become more vaine: neither is it seemely, that thou shouldest bestow the treasures of thy grace upon such a one, as yeeldeth not thee again the tribute of thy glory; but rather (like a Traytor and robber) waxe insolent; and vaunting with the same, usurpeth to him-

Math. 22. 21.

himselfe, the right and prerogative of glory that appertaineth unto thee alone.

Meditation for Wednesday Night.

This day thou hast to meditate upon the presentation of our Saviour Christ; First before Annas; *then before* Caiphas; *thirdly before* Herod; *fourthly before* Pilate: *And afterwards, how hee was most cruely whipped and scourged.*

The Text of the Foure holy Evangelists.

When our Saviour was brought before Annas *the high Priest, he demanded him of his Disciples, and of his Doctrine? Jesus answered him, saying:*

saying: I spake openly to the world. I ever taught openly in the Synagogue, and in the Temple, whither all the Jewes resort continually, and in secret have I said nothing. Why askest thou me? Aske them that heard me what I said unto them.

When he had spoken these words, one of the Officers that stood by, smote Jesus with his hands, saying: Answerest thou the high Priest thus? Jesus answered him. If I have spoken evill, beare witnesse of the evill. but if I have spoken well, why smitest thou me: And Annas sent him bound to Caiphas, where the Doctors of the Law, and the Ancients of the people were gathered together. And the high Priest, and the Scribes, and the whole Councell sought for false witnesse against Jesus, to put him to death, but found none, though many false Witnesses came thither, but their witnesses agreed not together.

But at the last came two false witnesses, and said: This man said, I can

I can destroy the Temple of God, and build it up againe in Three dayes.

Then the chiefe Priest arose, and said unto him: I adjure thee in the name of the living God, that thou tell us whether thou be that Christ the Sonne of God? Jesus said unto him: Thou hast said it. Nevertheless I say unto you: Hereafter shall ye see the Sonne of Man sitting at the right hand of the power of God, and come in the Clouds of Heaven. Then the high Priest rent his Clothes, saying: He hath blasphemed, what need we any more Witnesses? Behold, yee have now heard his blasphemy. What thinke you? They answered and said, He is worthy to die. Then spit they in his face, and buffetted him, and others gave him blowes on his face, saying: Areade O Christ, who is hee that smote thee?

The next day in the morning, the whole multitude of them arose, and led our Saviour unto Pilate. And they began to accuse him, saying: We Luk. 23. 1

We have found this man perverting the people, and forbidding to pay tribute to Cæsar, saying that he is the King Messias. And Pilate asked him saying: Art thou the King of the Jewes? And he answered him and said: Thou sayest it. And when he was accused of the chiefe Priests and Elders, he answered nothing.

Then said Pilate unto him: Hearest thou not, how many things they lay against thee? But he answered him not to one word, insomuch that the President marveiled greatly. Then said Pilate to the high Priest and to the people: I finde no fault in this man. But they were more fierce, saying: He moveth the people, teaching throughout all Iudea, beginning at Galilee even unto this place.

Luk. 23. 7. Now when Pilate heard of Galilee, he asked whether the man were of Galilee borne? And when he knew he was of Herods Jurisdiction, he sent him to Herod, who was also in Ierusalem in these dayes. And when Herod saw Jesus, he was exceeding glad,

glad, for he was desirous to see him of a long season: because he heard many things of him, and trusted to have seene some signe done by him. The high Priest and the Scribes stood forth and accused him vehemently. And Herod with his men of Warre, contemned and mocked him, and put a white Garment upon him, and sent him againe to Pilate.

And by reason of the solemnity of the feast of Easter, the President was wont then of Custome, to deliver unto the people a Prisoner, whom they would demand: And there was at that time a notable Malefactor in Prison, called Barrabas. When they were gathered altogether, Pilate said unto them: Whether of the two will ye that I let loose unto you, Barrabas, or Jesus that is called Christ? And they answered, not this man, but Barrabas. This Barrabas was cast into Prison for a certaine insurrection and murther committed in the City. Then said Pilate unto them, What shall I do then with Jesus,

Luke. 23. 15.

Math. 27 22.

sus, that is called Christ? They cryed all, let him be crucified. Then Pilate tooke Jesus and scourged him.

Meditations upon these points of the Text.

MAny things hast thou (O my soule) this day to consider of: this day must thou accompany our Saviour to many stations, unlesse thou intend to runne away with his Disciples: or else feelest thy feet over heavie to tread those pathes, which our Saviour vouchsafed to tread for thy sake. This day is he brought five times before divers Iudges, and for thy sake is evill intreated by them, and payeth for that which thou hadst deserved. In one place hee is buffetted, in another spet upon, in another mocked and scorned; in another whipped and crowned with Thornes, and condemned by an unjust sentence to a cruell death. Consider whether these stations be of force to break and rive thy heart.

How

How our Saviour was brought before Annas *the high Priest.*

LEt us goe then to the first station, which was in *Annas* house, & marke there, how whilest our Saviour answered very courteously unto the demand that the high Priest made unto him, concerning his Disciples and Doctrine, one of the Caytiffes that stood by, gave him an unkinde blow on the face, saying: *Answerest thou the high Priest so?* Vnto whom our Saviour mildly made answere: *If I have spoken evill, shew mee wherein: but if I have spoken well, why strikest thou me?* Luke 18. 22.

Consider here now (O my soule) not onely the mildnesse of this gentle answer, but also that Divine face, and that most constant & modest look of his cleare eyes, which were nothing at all distempered in that so fierce and shamefull assault. Consider withall that most holy soule, that was in-

inwardly so humbled, and ready to have turned the other cheeke, if the naughty wretched Caitiffe had required it. O cursed and unfortunate hands, that durst thus strike that Divine face, before whose reverent aspect the very Heavens doe stoope and bow! at whose Majesty, even the Seraphins and all things created, doe tremble and quake! What sawest thou in him, that thou shouldest be provoked to dishonour him, who is the lively Image of the glory of the Father? What mooved thee to use this dispightfull kinde of most villanous reproach unto him, who is the most beautifull among all the Sons of men?

Psa. 45. 2.

How our Saviour was led unto the house of Caiphas.

BVt this was not the last injury that our Saviour suffered: for from the house of *Annas* they led him to the house of *Caiphas*, whither, reason is, that thou shouldest

shouldest goe with him to keepe him company; and there shalt thou see the Sun of Iustice, darkned with an Eclipse, and that Divine countenance, which the Angels themselves desire to behold, defiled most unreverently with spittle. 1 Pet. 1. 12.

For when our Saviour was adjured in the name of the Father, to tell them what he was, he answered truly unto their demand, as it was meete hee should; but those wicked men, (that were unworthy to heare such a high and excellent answer) being blinded with the brightnesse of so great light, assaulted him like mad Dogs, and disgorged upon him all their malice and fury.

There each one to the uttermost of his power, giveth him buffets and strokes: there they spet upon that Divine face with their devilish mouthes: there they hood-winke his eyes, and strike him on the face, scoffing

and jesting at him, saying: *Aread who hath smitten thee.*

O marveilous humility and patience of the Sonne of Almighty God! O beauty of the Angels! was that a face to spit upon? Men use commonly when they are provoked to spet, to turne away their face towards the fouleſt corner of the house: and is there not to be found in all that Palace, a fouler place to spet in, then thy face, O sweet Lord! O earth and ashes, why dost thou not humble thy selfe at this so wonderful example? How is it that there should yet remaine in the world any token of pride, after this so great and marveilous example of humility?

Almighty God holdeth his peace whileſt he is spet upon and buffetted. The Angels & all Creatures hold their hands, & revenge not the injuries done unto their Creator, beholding him thus contemned and reviled, with moſt

despite-

despitefull reproach and villany, and yet thou, being a poore miserable worme, turmoylest the world up-side downe, with malicious chiding and brawling, in case thou be but touched in any small point appertaining to thy estimation. Why wondrest thou (O man) to see Almighty God thus beaten, scourged, and evill intreated in the world? Sith the very cause of his comming, was to cure the very pride of the world?

If the sharpnesse of the medicine doe cause thee to wonder, consider the greatnesse of the wound, and thou shalt see, that such a wound requireth so sharp a medicine as this was: especially considering that all this notwithstanding, the wound is not yet whole. Thou wondrest to see how Almighty God hath humbled himselfe; and I wonder to see thee (for all this example) so proud and insolent in al thy talke, dealings

dealings and behaviour: seeing Almighty God thus humbled himselfe to teach thee to be humbled. Thou wondrest to see Almighty God thus to abuse himselfe under the dust of the earth, and I wonder to see, that dust and earth, for all this, advanceth it selfe above the Heavens, and would bee honoured above Almighty God himselfe.

How is it then that this so wonderful example, sufficeth not to subdue the pride of the world? The humility of Christ was sufficient to overcome the heart of God, to procure his favour, and to cause him to become gentle and milde towards us, and shall it not suffice to overcome thy heart, and to make it humble and meeke?

Gen. 32. 18. The Angell said to the Patriarch *Jacob: Thou shalt no more be called* Iacob, *but* Israell *shall be thy name: for saeing thou hast been mighty against God, how much more*

shalt thou be mighty against me? If then the humility of our Saviour Christ, prevailed against the fury and wrath of Almighty God, why doth it not prevaile against our pride? If it were able to pacifie and appease so mighty a heart, as the heart of Almighty God, (being then angry with us) why doth it not alter and mollifie our stubborne hearts?

Surely I am at my wits end, and very much astonished, yea, it passeth my reason to consider, how this so great patience overcommeth not thine anger; how this passing great abasing asswageth not thy pride; how these violent buffets beat not downe thy presumption; and how this deepe silence (among so many injuries) is not of force, to make thee leave off thy quarrelling, and troublesome suites of the Law, wherewith thou vexest and turmoylest thy neighbours, about the vile mucke & transitory pelfe of this world.

It is a marveilous great wonder to see how Almighty God would (by meanes of these so terrible injuries) overthrow the kingdom of our pride; and it is also greatly to be marveiled at, that, notwithstanding all this, there remaineth yet a fresh lively memory of *Amaleck* under the Heavens, and that at this day, the reliques of this wicked generation, doe for all that remaine and continue.

4 Reg. 15.

Now therefore (O sweet Iesus) I beseech thee to cure in me with the example of thy great humility, the folly of my vaine arrogancy and pride. And for so much as the greatnesse of thy wounds, doe give mee plainely to understand, that I have great need of a helper, let it evidently appeare, by the operation of thy grace and remedy in mee, that I doe now presently enjoy the benefit of the same.

Of

Of the vexations and troubles our Saviour suffered, the night before his Passion, and of the denyall of Saint Peter.

SECT. II.

COnsider after this, what troubles our Saviour suffered in that dolefull Night, when the Souldiers that had him in custody, mocked and laughed him to scorne (as S. *Luke* saith) and used (as a meane to passe away the sleepinesse of the night) to scoffe and jest at the Lord of Majesty. Luke 22. 63.

Consider now (O my soule) how thy sweet Spouse is set here as a marke, to receive all the strokes & buffets that they could give him. O cruell Night! O unquiet Night! in which (O sweet Saviour) thou tookest no rest at all, neither did the Souldiers repose themselves, but accounted it even a pastime and recreation, to vexe and torment thee. The night

was ordained for this end, that all Creatures should therein take their rest: and that the senses and members that are wearied with toyles and labours of the day, might be refreshed and relieved: but these wicked men use it now, as fit time to torment al thy members and senses; striking thy body, afflicting thy soule, binding thy hands, buffeting thy cheeke, and spetting in thy face: that in such time as all members should be at rest, all thy members might be in very great paine and trouble.

O how far doe these afflictions differ from those songs, which the orders of Angels sung unto thee in Heaven at the same time! There they sing, Holy, Holy: but here these Caytiffes cry out, Put him to death, put him to death: Crucifie him, crucifie him: O ye Angels of the heavenly Paradise, that heard both those voices, what thought yee, when yee saw him

him so despitefully contemned in earth, whom you honour with so great reverence in Heaven? what thought yee when yee saw Almighty God himselfe suffer such despights, even for their sakes that did all these villanies unto him? Who hath ever heard such a kinde of charity, that one would suffer death, to deliver the very same persons from death, that were the procurers of his death? Assuredly, the malice of man could not any further extend it selfe, in comitting a more wicked deed, then to presume to lay hands upon Almighty God himselfe. Neither could the goodnesse and mercy of Almighty God, appeare more plainely in any thing, then in this, that he was content to suffer such a cruell death, for those very Creatures which conspired his death.

The denyall of Saint Peter.

THe paineful griefes and turmoyles of this troublesome night,

night, were increased farre the more, by the denyall of S. *Peter*. For he was so familiar a friend of our Saviour, that he chose him to see the glory of his transfiguration.

This Apostle (I say) first before all other, not once, but three severall times, even in the very presence of his Lord and Maister, sweareth and forsweareth that he knoweth him not, and that hee wist not who he is.

O *Peter*, is hee that standeth there by thee so wicked a man, that thou accountest it so vile a shame, onely to have known him? Consider that this is a condemnation of him by thee, before he bee condemned by the high Priests: for thence by this denyall, thou giv'st the whole world to understand that he is such a manner of man, that even thou thy selfe doest account it as a great reproach and dishonour unto thee, ever to have knowne him.

Now

Now what greater injury could have beene done then this? Our Saviour hearing his denyall, turned backe, and beheld *Peter*, and cast his eyes upon that sheepe which there was lost from him. O looke of wonderfull vertue! O silent looke, but yet full of mystery and signification! *Peter* understood right well the language and voice of that looke: and although the crowing of the Cock was not able to awake his spirits, yet was this able, as indeed it did. For the eyes of our Saviour Christ doe not onely speake, but also worke, as it plainely appeareth by the teares of S. *Peter*, which albeit they gushed from the eyes of *Peter*, yet did they much more proceede from the looke and eyes of Christ.

Wherefore, when thou shalt at any time awake again out of thy sinfull life, and with griefe and sorrow call thy sinnes to minde, wherein thou hast offended Almighty

mighty God; thou must understand, that this benefit proceedeth from the mercifull eyes of the Lord, which doth then looke upon thee. The Cocke had already crowed, but *Peter* remembred not himselfe, because our Saviour had not (as yet) looked upon him. But when our Saviour Christ looked upon him, then hee remembred himselfe, and repented and bewayled his offence; for the eyes of Christ doe open our eyes, and those are the eyes that doe awake such as are asleepe.

The repentance of S. Peter.

Mat. 26. 75. Luke 22. 62.

THe holy Evangelists S. *Mathew* and S. *Luke*, say, that *Peter* went out forth-with, and wept bitterly: to give thee to understand, that it is not enough for thee to be sorry and bewaile thine offences, but that it is requisite also to avoide and eschew the very place, and occasions of sin. For otherwise, to lament and be

be sorry alwaies for thy sins, and alwaies to reiterate and commit the same againe, is to provoke alwaies the wrath of Almighty God against thee for the same.

Note therefore well and diligently this point especially, that the principall sin that *Peter* committed, was, for that he shrunke back, and feared to be accounted one of Christs Disciples; and in this his doing, he is said to have denied Christ. Now, if this be to deny Christ, how many Christians (trow you) may ye now finde in the world, that doe after this sort deny Christ? Alas, how many be there at this day, that refuse to confesse their sins unto God, to communicate, to fast Christianlike, to pray, to talke & meditate of God and spirituall matters: to converse with such as be vertuous, to suffer injuries & troubles, because the world should not esteeme the lesse of them, or have them in contempt for the same.

And

And what is this else, but even to be ashamed to appeare to the world, to bee a Disciple unto Christ, and what is it else, but even to deny Christ? What other thing may those that behave themselves after this sort hope and looke for, at the dreadfull day of Iudgement, but that punishment and sentence threatned by our Saviour Christ himselfe, saying: *He that is ashamed to be accounted my Disciple before men, the Sonne of man will be ashamed to acknowledge him as one of his when he shall come in his Majesty, and in the Majesty of the Father, and his holy Angels.*

Luke 9. 26. Math. 10. 33. Mark. 13. 8. 2 Tim. 2. 12.

How our Saviour was brought before King Herod: and mocked and accounted for a foole by him and his Courtiers.

Sect. III.

AFter this painefull and troublesome night was ended, they

they led our Saviour Christ forth to the house of *Pilate*, the President: and *Pilate* understanding that he was borne in Galile, sent him unto *Herod*, that was King of that Country, who tooke him for a foolish and simple body, and as such a one, caused him to be apparelled in a white garment, and so turned him backe to *Pilate* againe. Whereby it appeareth, that our Saviour was taken in this world, not onely for an evill doer, but also for a very foole.

O mystery worthy of great reverence! The principall vertue of a Christian man, is, not to make any account of the judgements of the world: wherefore thou hast here (good Christian brother) an occasion given thee, whereby to learne this heavenly Philosophy, and that by this example, whensoever thou shalt see thy selfe to be unjustly despised, mocked, and persecuted of the world. For the world cannot doe thee any injury,

ry, nor beare false witnes against thee, but it hath done the like unto our Saviour Christ before.

He was accounted as a malefactor and stirrer of sediton, and for such a one they accused him before the Iudges, & accordingly demanded sentence of death upon him. He was taken to be a Nigromancer, and as one possessed with a Devill, and so they said: *In the power of Belzebub he casteth out Devils.* He was taken for a glutton and great eater, and so they reported of him, saying: *Behold this fellow is a glutton, and a drinker of Wine.* He was taken for a man of evill behaviour, and as one that kept evill company, for they said; *He receiveth sinners, and eateth with them.*

He was taken as one come of a wicked generation, & of a naughty race, and so they termed him, saying: *Thou art a Samaritane, and art possessed with a Devill.* He was taken for an Heretick, and there-

Luke 23. 2.

Math. 9. 34.

Math. 9. 34.

Math. 11. 19.

Iohn 8. 48.

fore

fore they said, that he made himselfe God, and forgave sinnes as God. There wanted nothing else, but after all this to account our Saviour as a foole, and so is hee now taken: and that not of every common person, but even of the ruffling Nobility & Gentlemen: yea, and of the chiefest Counsellers, Magistrates, and Officers in all King *Herods* Court. And so they apparelled our Saviour like a foole, that he might also be taken of all men for such a one. O wonderful humility of our sweet Saviour Christ! O example of all vertue! O comfort of all troubled and persecuted Christians! Wherfore O thou Christian that art persecuted by Turkes, Mores, or Heretickes, for the publike profession of the Christian Religion; be of good comfort, as a true Christian ought to be, in bearing patiently and willingly, thy Crosse in this world, as a faithfull follower of our Saviour Christ.

Marke 2. 7.

And

And to the intent thou mayest make the lesse account of the judgements & estimations of the world, and very evidently perceive, how foolish and frantick the world is, in his sayings, doings, opinions, and judgements; fixe thine eyes upon the lively portraiture of all vertues: looke upon this generall comfort of all miseries: and behold here, how the wisedome of Almighty God is holden for folly; vertue for vice; truth for blasphemy; temperance for gluttony: the Peacemaker of the world, for a seditious disturber of the world: the reformer of the Law, for a breaker of the Law: and the Iustifier of sinners, for a sinner, and the follower of sinners.

In all these goings and commings, and in all these demands and answeres made before the Iudges, consider diligently, and note the constancy and modesty of our Saviour, the gravity of his counte-

countenance, and the integrity of his mind, which was never overcome, nor once dismaide for all these great conflicts and troubles.

And when he saw himselfe in the presence of so many Officers and Iudges, sitting in their judgement seats; when he saw himselfe in the midst of so many injurious villanies, and furious blowes; and in such a confusion of out-cryes and clamours, thundered out vehemently by the accusers, and conspirers of his death; when he saw himselfe in such a throng of outragious and cruel enemies, his death standing (as it were) present before his face; when our Saviour (I say) saw himselfe thus tossed and turmoiled, with so many tempestuous waves, and blustering stormes of all adversity, it was wonderfull to behold his constancy, his patience, and his temperance: insomuch, as whatsoever he did or spake, made a plaine demonstration of a noble heart

heart and courragious minde in him. There came no one bitter or sharp word out of his mouth; he never yeelded or submitted himselfe, so much as to frame any manner of supplication or intreaty of his life, neither shed he any teare (by way of lamentation) for the losse of the same. But in all points and respects he observed such a comely gravity and Majesty, as was seemly for the dignity of so high and worthy a personage.

What silence kept he among so many and false accusations? how circumspect was he in his words whensoever hee spake? how wisely behaved he himselfe in all his answeres? To conclude, such was the forme and shew of his countenance and minde in these his troubles, that even that alone (without any further testimony) might have sufficed to justifie his cause, if the grossenesse of their wicked and malicious understan-

derstanding had beene able to conceive the highnesse, and excellency of such a proofe.

Of the cruell scourging and whipping of our Saviour, at the time before-said.

SECT. IV.

AFter all these injuries, consider what scourgings and whippings our Saviour suffered at the Piller. For when the Iudge perceived, that hee was not able to pacifie the furious rage of those his most cruell enemies, he determined to punish our Saviour with such a severe kinde of punishment, as might suffice to satisfie the malicious outrage of such cruel hearts, that they being content therewith, should cease, & seeke no more after his death.

This was one of the greatest and most wonderfull sights that was seene in the world. Who would ever have thought that whips

whips and lashes should have beene laid upon the shoulders of Almighty God? The Prophet *David* saith: The place of thy habitation (O Lord) is most high, and that there shall none evill approach neere unto thee. He saith, there shall no whip be felt in thy Tabernacle.

Psal. 90.

Now what thing is further from the high Majesty and glory of Almighty God, then to be villanously whipped and scourged? This is surely a punishment rather for bondslaves and theeves: yea, it was accounted generally so vile and infamous, that in case the offender were a Citizen of Rome, though his offence were never so hainous, he was thereby quit, and exempted from that most slavish and villanous kinde of punishment. All which notwithstanding, behold here, how the Lord of the Heavens, the Creator of the world, the glory of the Angels, the wisedome,

Acts 22. 29.

power,

power, and glory of the living God, vouchsafeth for our sakes to be punished with whips and scourges. Certainly I do beleeve, that all the orders of the Angels were wholly amazed and astonished, when they beheld this so strange and wonderfull sight, and that they adored and acknowledged the unspeakable goodnes of Almighty God: which was very manifestly discovered unto them in this act.

Wherefore, if they filled the ayre with high lauds and praises, upon the day of his Nativitie, when as yet they had seene him but only in the swadling clowts, and in the Manger where he was laid: what did they (trow yee) when they beheld him so villanously and most cruelly whipped and scourged? Luke 2. 14.

Consider now therefore (O my soule) unto whom the businesse appertaineth, much more then to the Angels: Consider (I say) how

much more oughteſt thou to be inwardly mooved in thy very heart, with this ſo wonderfull and moſt dolefull ſight of thy ſweet Saviour: and to render unto him, much more humble thankes and praiſes, for this his ſo paſſing great love ſhewed hereby unto thee. Goe now therfore, and enter with thy ſpirit into *Pilates* Conſiſtory, and carry with thee ſtore of teares, which in that place ſhall be very needfull, to bewaile ſuch things as there thou ſhalt both heare and and ſee.

Conſider on the one ſide, with what rudeneſſe thoſe cruell and bloody tormentors, doe ſtrip our Saviour of his garments; and ſee on the other ſide, with what humility he ſuffereth himſelfe to be ſtripped by them, never ſo much as once opening his mouth, or anſwering one word, to ſo many deſpitefull ſcoffes and blaſphemous ſpeeches as they uttered there againſt him. Con-

Consider also what haste they make to binde that holy body to a Pillar, that being fast bound, they might fetch their ful strokes more at pleasure, and strike him where and how they list. Consider, how the Lord of Angels standeth at the post alone, among so many cruell tormentors, having on his part neither friend nor acquaintance to defend him from injury, no, not so much as eyes to take compassion upon him.

The Law of *Moses*, commanded that malefactors should bee beaten with whips, and that according to the quantity of their offences, so should the number of their punishments be. Then (O joy of the Angels and glory of the Saints) who hath thus disfigured thee? Who hath thus defiled thee with so many bloody blowes, being the very glasse of Innocency? Certaine it is (O Lord) that they were not thy sins, but mine, that have thus evill

Deut. 25. 3.

vill intreated thee. It was love and mercy that compassed thee about, and caused thee to take upon thee this so heavie a burthen. Love was the cause, why thou diddest bestow upon me all thy benefits; and mercy moved thee to take upon thee all my miseries.

Wherefore, if Love and Mercy caused thee to enter into those so cruell and terrible conflicts, who can now stand in doubt of thy love? If the greatest testimony of love bee to suffer paines for the beloved, what else are each one of thy paines, but a severall testimony of thy love? What else are all those wonders of thine, but (as it were) certaine heavenly voyces, that doe all preach and proclaime unto mee thy love, requiring me to love thee againe? And if the testimonies be so many, as the stripes were that thou sufferedst for my sake, who can then put any doubt in the proofe, being

ing as it is, so plainely avouched and proved, by so many witnesses? What meaneth then this incredulity of mine, that is not yet convinced, with so manifold and great arguments?

S. *John* the Evangelist, wondered at the incredulity of the *Jewes*, for that our Saviour wrought so many miracles among them, for confirmation of his Doctrine, and they nevertheleſſe would not beleeve in him. O holy Evangelist, wonder no more at the incredulity of the *Jewes*, but rather at mine: forasmuch as to suffer paines, is no leſſe argument to cause mee to beleeve the love of Christ, then is the working of miracles, to cause me to beleeve in Christ. John 12. 37.

If then it bee a great wonder, that after so many miracles wrought by our Saviour Christ, his words are not yet beleeved, how much more wonderfull is it, that having suffered for our

ſakes infinite ſtripes, we beleeve not yet that he loveth us?

But what ſhall we ſay, if to all theſe ſtrokes and wounds which hee received for us, wee adde moreover al the other paines, and travailes of his whole life, all which proceed of love: what brought thee downe O Lord, from Heaven unto the Earth, but onely Love? What thing pulled thee out of thy Fathers boſome, and laid thee in the Virgins wombe? What cauſed thee to take that garment of our fraile Nature upon thee, and to become partaker of our miſeries, but onely Love? What thing placed thee in a baſe Oxe-ſtall, and ſwadled thee in a manger, and chaſed thee into ſtrange Countries, but onely Love?

Luke 2. 16.

What thing, O ſweet Saviour, moved thee to become Man, and to carry the yoke of our mortality for the ſpace of ſo many yeeres, but onely Love? What thing

thing made thee to sweat, to travaile, to watch, to continue waking all the night, and to passe over both Sea and Land, seeking after lost soules, but onely Love? What thing bound *Samsons* hands and feet, shaved his haire, spoiled him of all his force, and caused him to be mocked and scorned of his enemies, but onely the love of his *Dalila*? Iudg. 16. 19.

And what thing hath bound thee our true *Samson*, and spoiled thee of thy force and strength, and given thee into thine enemies hands to be scoffed at, but onely the love that thou beares to thy Church? Finally, what thing brought thee into that minde, that thou wouldest give thy very life for us? What thing (I say) could have wrought such a butchery of thee as this was, but onely Love? O passing great Love! O gracious Love! O Love, seemly for the great unspeakable mercy, & infinite goodnes of him,

who is infinite good and loving, yea, wholly Love it selfe? Having therefore so great and so many testimonies of thy love (O my sweet Saviour) as these be, how can I but beleeve that thou lovest me, sith it is most certaine that thou hast not changed that most charitable loving heart, being now in Heaven, which thou haddest when thou walkedst here upon the Earth.

Gen. 40. 23. Thou art not like that Cupbearer of King *Pharao*, who when hee saw himselfe in prosperity, forgot his poore friends that he had left in Prison: but rather the prosperity and glory that thou dost now enjoy in Heaven, mooveth thee to have greater pitty and compassion upon thy Children whom thou hast left here in Earth.

Now then, sith it is certaine, that thou lovest me so much, (as I see very evidently thou dost) why doe not I love thee againe?

Why

Why doe not I put my whole trust and affiance in thee? Why doe not I esteeme my selfe very happy and rich, having even Almighty God himselfe, so constant and loving a friend unto me? It is undoubtedly a great wonder, that any thing in this life, doth make me careful and heavie, having on my side, so rich and so mighty a Lover: through whose hands all things that I enjoy doe passe.

Meditation for Thursday NIGHT.

This day thou hast to meditate and consider, how our Saviour was Crowned With Thornes: how Pilate said of him to the people, Ecce homo, Behold the man: and how he bare the Crosse upon his shoulders.

The Text of the Foure holy Evangelists.

Math. 27. 27. WHen our Saviour had beene thus whipped and scourged, the Souldiers of the President, tooke him into the Common-Hall, and there gathered about him the whole band: and they stripped him, and put upon him a purple robe, and platted a Crowne of Thornes, and put it on his head, and a Reed in his right hand: and they

they bowed their knees before him, and mocked him saying: Haile O King of the Jewes?

And they spet upon him, and tooke the Reed he held in his right hand, and smote him on the head therewith. Then Pilate went forth againe, and said unto them: Behold, I bring him forth unto you, that yee may know that I finde no fault in him at all. Then came Jesus forth, wearing a Crowne of Thornes, and a purple garment. And Pilate said unto them: Behold the man! Then when the high Priests and Officers saw him, they cryed, saying: Crucifie him, Crucifie him Pilate said unto them. Take ye him, and Crucifie him, for I finde no fault in him. The Jewes answered and said: We have a Law, and by our Law hee ought to dye, because he made himselfe the Sonne of GOD.

Iohn 16. 4.

Then when Pilate heard that word, he was the more afraid, and went againe into the Common-Hall, and said unto Jesus: Whence art thou?

thou? But Jesus gave him no answer. Then said Pilate unto him: Speakest thou not unto me? Knowest thou not that I have power to Crucifie thee, and have power to loose thee? Iesus answered: Thou couldst have no power at all against me, except it were given thee from above. Therefore he that delivered me unto thee hath the greater sinne. From thenceforth Pilate sought to loose him. But the Iewes cryed out, requiring to have him Crucified. And their cryes prevailed: and Pilate determined to accomplish their request. And he let loose unto them, him, that for an Insurrection and Murther was cast into Prison, whom they desired: and delivered Iesus unto them, to doe with him what they would. And they took Iesus and led him away. And he bare his Crosse, and came into a place that was called Calvary. And there followed him a great multitude of people and of Women, which bewailed and lamented him. But

Luke 23. 24.

Iohn 19. 16.

Luke 23. 27.

Iesus

Iesus turned backe unto them, and said: Daughters of Ierusalem, weep not for me, but weepe for your selves, and for your Children: For behold, the dayes will come, when men shall say: Blessed are the barren, and the Wombes that never bare, and the Paps that never gave sucke.

Then shall they begin to say to the Mountaines fall upon us: and to the Hills cover us. For if they doe these things to the greene Tree, what shall be done to the dry.

Meditations upon these points of the Text.

COme forth (O yee Daughters of Sion) and behold King Salomon, with the Crowne wherewith his Mother crowned him, at the day of his espousals, and upon the day of the joyfulnesse of his heart. Cant. 3. 11.

O my soule, what doest thou? O my heart, what thinkest thou? O my tongue, how is it that thou art become dumbe? What heart is

is not broken? What hardneſſe is not mollified? What eyes can abſtaine from teares, beholding ſuch a pitifull and dolefull ſight as this is?

O my ſweet Saviour & Redeemer, when I open mine eyes, and doe behold that dolorous ſhape which is here ſet before me; how is it that my heart doth not cleave and rend in ſunder, for very anguiſh and griefe? I ſee the moſt tender head of my Lord and Saviour pierced with ſharpe Thornes, at whoſe preſence the powers of Heaven doe tremble and quake. I ſee his Divine face ſpet upon and buffetted: I ſee the light of his Countenance obſcured: I ſee his cleere eyes dimmed: How happeth it (O Lord) that the cruelty thou dideſt ſuffer before, and the death that inſueth, and that quantity of blood that was ſo cruelly ſhed, did not ſuffice, but that the ſharp Thornes alſo ſhould now perforce let out

the

the blood of thy head, which the Whips and Scourges before had passed over? If thou didst receive these reproaches and buffets to make satisfaction by them for such blowes as my sins have laid upon thee; if thy death alone, was sufficient to redeeme us, what needed so many kindes of most shameful villanies & reproaches? to what end were all these new torments, contempts, and mockries of men?

Who ever heard or read of such a Crowne, or of such manner of torments? Out of what heart came this new invention into the world, that one punishment should serve in such wise, as both to torment a man, and withall to dishonour him? Were not those cruel torments sufficient, that had beene used in all former ages, but that they must also invent these new and strange punishments? I see well (O Lord) that these so manifold injuries were not necessary

ceſſary for our Redemption, for onely one drop of thy moſt precious Blood, was ſufficient for the ſame. Howbeit, it was very convenient that they ſhould be ſo many and ſo great, that thou mighteſt thereby declare unto me, the greatneſſe of thy Love: and by meanes of them, linke me unto thee (as it were) with chains and fetters of perpetuall bond and duty: and confound the gay braveries and fond ſhewes of pride and vanities, and to teach me thereby to deſpiſe the pompe and glory of the world.

Wherefore (O my ſoule) that thou mayeſt conceive and have ſome feeling of this ſo dolefull paſſage: ſet firſt before thine eyes, the former ſhape of this Lord, and withall, the excellency of his vertues: and then incontinently turne the eyes of thy minde, and behold him in ſuch pittifull ſort, as he is here repreſented unto thee. Conſider there-

fore

fore the greatnes of his former beauty: the modesty of his looks, the sweetnesse of his Word, his authority, his meeknesse, his milde behaviour, and that goodly Countenance of his, so full of gravity and reverence!

Behold how humble hee was towards his Disciples; how faire spoken towards his enemies; how stout towards the proude; how sweet towards the meeke; and how mercifull unto all sorts of persons! Consider how milde hee hath alwayes beene in suffering, how wise in answering, how pittifull in his Iudgements, how mercifull in receiving sinners, and how free and bountifull in pardoning their offences!

When thou hast thus beheld our Saviour, and delighted thy selfe with beholding such a perfect forme, turne the eyes of thy minde and behold him in this pittiful plight, wherein he is here set out to the world, clad in scorne-

ſcornefull wiſe with a purple garment, holding a Reed in his hand, in ſtead of a Royall Scepter; behold him in all parts, both inwardly and outwardly; his heart pierced with ſorrowes; his body wounded; forſaken of his owne Diſciples; ſcorned of the Souldiers; contemned of the high Prieſt; baſely rejected of the wicked King, accuſed unjuſtly, and condemned innocently.

And that it may bee the more fruitfull unto thee, by mooving thee unto compaſſion; thinke upon this, not as though it were paſt, but as a thing preſent; not as though it were another mans paine, but as though it were thine owne; imagining thy ſelfe to be in the place of him that ſuffereth, and thinking with thy ſelfe what a terrible paine it would be unto thee, if in ſo ſenſible and tender a part as the Head is, men ſhould faſten a number of Thornes, yea, and thoſe ſo ſharpe, that they

ſhould

ſhould pierce into thy Skull: But what ſpeake I of many Thornes, whereas, were it but the pricke of a Pinne, thou couldeſt very hardly abide the paine thereof. And therefore thou mayeſt hereby conjecture, what moſt grievous paines that moſt tender and delicate Head of our ſweet Saviour felt at that time, by the means of that great & ſtrange torment.

Wherefore (O brightnes of thy Fathers glory) who hath thus cruelly dealt with thee? O unſpotted glaſſe of the Majeſty of Almighty God, who hath thus wholly disfigured thee? O River that floweth out of the Paradiſe of delights, & with thy ſtreames refreſheſt the City of God, who hath troubled thoſe ſo ſweet waters? It is my ſinnes (O Lord) that have ſo troubled them, and mine iniquities have made them ſo muddy.

Alas poore wretch and miſerable Caytiffe that I am, woe is me, how

how have my sinnes bespotted mine owne soule, seeing the sins of others, have here so foulely bespotted and troubled the cleere Fountaine of all beauty? My sins (O Lord) are the Thornes that pricke thee; my follies are the purple that scorne thee; my hypocrisie and fained Holines, are the Ceremonies wherewith they despise thee; my gay garments and vanities, are the Crowne wherewith they crowne thee. So that I (O Lord) am thy tormentor, and the very cause of thy paines and griefe.

2 Chron. 29.5.

The King *Ezechias* purified the Temple that had beene prophaned by wicked persons, and commanded that all the filth that was therein, should be cast into the River *Cedron*. I (O Lord) am this spirituall and lively Temple, that is prophaned by the Devils, and defiled with infinite sinnes, and thou art the cleare River of Cedron, that doest with thy run-

ning

ing streames sustaine the beauty
f Heaven.

In this River (O Lord) are all
ny sins drowned: in this River
re my iniquities washed away.
n so much, that by the merit of
hy unspeakable Charity and Hu-
nility, with which thou hast
umbled thy selfe to take upon
hee all my sinnes, thou hast not
nely delivered me from them,
ut also made me partaker of thy
races; for in taking upon thee
ny death, thou hast given me thy
ife; in taking upon thee my flesh,
hou hast given me thy Spirit: and
n taking upon thee my sinnes,
hou hast given mee thy righte-
ousnesse. So that (O my most mer-
cifull Redeemer) al thy paines are
ny pleasures; thy purple clothed
me; thy Crowne of dishonour,
honoureth me; thy strokes make
me whole, thy sorrowes comfort
mee.

The earnest zeale thou hast of
my profit and furtherance, caus-
eth

seth thee to bee content to hold this Reed in thy hand; and the compassion thou hast of my losse and damnation, moveth thee to beare this dolorous Crowne of ignominy upon thy head.

Our Saviours paines are our gaines.

Of these words: Behold the Man.

SECT. II.

AFter they had thus crowned and scourged our Saviour, the Iudge tooke him by the hand in such evil plight as he was, and leading him out into the sight of the furious people, said unto them: *Behold the Man!* which is as much as if he had said: If for envie yee seeke his death, behold in what a dolefull case he is. A man undoubtedly not to be envied, but to bee pittied. If you were afraid lest hee should have become King, behold him here so disfigured, that scarcely hee seemeth to be a man. Of a man in this

this wise so sore whipped and scourged, what would ye require more?

By this mayest thou understand (O my soule) in what a lamentable case our Saviour was at his going out of the Iudgement Hall, seeing that even the Iudge himselfe beleeved, that the pittifull case wherein he was, might have sufficed to mollifie and breake the unmercifull cruell heart of his enemies; whereby thou maiest well perceive, what a dangerous and unseemely thing it is for a Christian, not to have compassion of the grievous and most bitter paines and sorrowes of our Saviour, seeing they were so great, that they were able (as the Iudge was perswaded) to mollifie those most savage, cruell stony hearts of the Iewes.

Where love is, there is also sorrow; how can then hee say, that he loveth our Saviour Christ, that beholdeth him tormented in this

this most pittifull sort, and hath no compassion of him?

And if it be so wicked a thing not to have compassion of our Saviour Christ, what a hainous matter is it to encrease his paines, by adding thereunto sorrow upon sorrow? Surely, there could not be any greater cruelty in all the world, then after the Iudge had shewed our Saviour unto them in such heavie plight, for his enemies to answere with such cruell words: *Crucifie him, Crucifie him.*

Now, if this was so great a cruelty in the Iewes, what a cruelty is it in a Christian, who in his deeds and words saith even as much as the Iewes did; for doth not S. *Paul* say, *He that sinneth, crucifieth the Son of God againe?* Forsomuch as touching his part, hee doth a thing whereby hee would binde him to die againe, if his former death had not beene sufficient, How is it then (O Christian)

Heb. 6.6. *All wicked Christians doe as it were crucifie Christ againe by their evill lives.*

stian) that thou hast thy heart and hands ready bent, to crucifie thy Lord and Redeemer, so often times with thy sinnes?

Thou oughtest to consider, that like as the Iudge presented that pittifull forme to the Iewes, supposing that there was none other more effectuall meane, to withdraw them from their fury, then that dolefull sight; even so the heavenly Father, presenteth that same dolefull sight daily unto all sinners, meaning thereby, that in very deed, there is none other more effectuall meane to withdraw them from their sinne, then to set before them this so pittifull a forme. Make account therefore that even now the heavenly Father layeth also the same pittifull formie of his most deare and only begotten Son before thy face; and that he saith unto thee; *Behold the Man!* as if he should say. Behold this man, in what a dolorous case he standeth, and remember withall,

wish all, that he is God Almighty, and standeth in this most doleful and lamentable plight, not for any other cause, but for the very sinnes of the world.

How abominable a thing sinne is in the sight of God.

Let us see into what plight God is brought by the sinnes of man: consider how necessary it was to satisfie for sinne, and consider also how abominable a thing sinne is in the sight of God, seeing it disfigured his owne onely Sonne to destroy it.

Consider moreover, what a sore revenge Almighty God will take of a sinner, for such sinnes as he himselfe committeth, seeing he hath so sharply punished his owne most dearely beloved and innocent Sonne, for the sinnes of others.

Last of all, consider the rigour of the justice of Almighty God, and the foule staining malice of sinne, which appeareth so dreadfully, even in the face of Christ the Sonne of God. Now what

thing could possibly bee done of greater efficacy, both to cause men to feare God, and also to abhorre sinne?

It seemeth hereby, that Almighty God hath shewed himselfe towards man, as a loving mother is wont to doe towards her wicked daughter, that seeketh sewde meanes to play the harlot. For when neither words nor punishment, bee able to dissuade nor constraine her from her wicked and devillish purpose, she turneth her rage against her owne selfe, shee beareth her owne face, and teareth her haire; and being thus disfigured, shee setteth her selfe before her daughter, that thereby she may understand the greatnesse of her offence, and at the least, for very pitty and compassion of her mother, she may be moved to leave her wicked purpose.

Now it seemeth, that Almighty God hath used the like reme-

dy here for the chastising of men, setting before them his owne divine Image: to wit, the face of his owne most dearely beloved Sonne, so disfigured, to the end, that whereas they had beene so many times admonished, and rebuked by the mouthes of his Prophets, and yet would not forsake their wickednesse, they might at the last be moved, for very compassion to forsake the same; beholding that divine forme of our Saviour Christ, in such pitifull wise disfigured for their sinnes. So that before he laid his hands upon men, but now, men lay their hands upon him; which was the last refuge that was devised by him to draw men from sin. And therefore, as it hath beene at all times accounted a very great wickednesse to offend Almighty God; so now after that he hath taken such a shape upon him to destroy sinne, it is not onely a great wickednesse, but also a ve-

ry great ingratitude and horrible cruelty, to offend him with any sinne.

If thou wilt continue in the contemplation of this point, (besides that thou maist learne hereby to avoide and abhorre sinne) thou maiest also take great courage to put thy trust in Almighty God, by considering this very dolefull forme of our Saviour Christ; the which as it is of great force to move the hearts of men, so it hath no lesse force, but rather much more to move Almighty God.

And therefore thou must thinke, that in the same dolefull forme that was presented before the furious people, the very same hee presenteth now before the divine eyes of his most pitifull, mercifull, and loving Father, so fresh, and in such bleeding wise, as it was that very same day. Now what image and forme can there be of greater efficacy to pa-

eifie the eyes of the heavenly Father, then the pale and wan countenance (so pitifully disfigured) of his onely begotten and well beloved Sonne? This is the golden propitiatory; this is the Raine-bow of divers colours placed among the clouds of heaven, with the sight whereof the Almighty and everliving God is pacified. With this was his eyes fed; with this was his justice satisfied; hope was his honour restored.

Math. 3. 17.
Exod. 37. 6.
Gen. 9. 13.

Tell me now (O thou weake and mistrustfull man) if the hope and forme of our Saviour Christ was such at that time, that it was able (as the Iudge verily believed) to mitigate the cruelnesse of such enemies: how much more able is it, to pacifie the eyes of thy most mercifull heavenly Father? especially considering, that whatsoever our Saviour there suffered, was for his honour, and under his obedience.

Phil. 2. 8.

Com-

Compare thine eyes with eyes, and person with person, and thou shalt see how much thou art more assured of the mercy of thy heavenly Father, by presenting unto him the dolefull forme of our Saviour Christ; then *Pilate* was of the mercy of the Iewes, when hee shewed our Saviour (thus pitifully disfigured) unto them. Wherefore, in all thy prayers and temptations, take this Lord for thy shield and buckler, set him betweene thee and Almighty God, and presenting him before his divine Majesty, say unto him, *Ecce homo*, behold the man I have here (O Almighty God) the man whom thou hast so many yeeres sought for, to be a Mediator betweene thee and sinners. I have here the man, whose righteousnesse is such that answereth thy justice in every point. I have here the man, who is so much punished, as the wickednesse of our sinnes required.

Wherefore (O most gracious and loving Lord) looke mercifully upon us, I humbly beseech thee: And that thou maiest the sooner be moved to pitty us, turne thine eyes upon the merits of thy beloved Sonne Christ, And thou (O our sweet Saviour and Redeemer) deare not I beseech thee to present thy selfe before the eyes of thy heavenly Father for us: And forasmuch as thy love towards us was so great, that thou wouldest willingly offer up thy body to the cruelty of the tormentors for our sakes, vouchsafe (O Lord) to present it to thy heavenly Father with the same love, beseeching him, that it may please him for thy sake, to pardon us all our sins, transgressions and offences.

Of our Saviours carrying the Crosse.

NOw when *Pilate* saw, that all those extreme punish-

ments

ments that had beene so cruelly executed upon that most innocent Lambe, were not able to assuage the fury of his enemies, he entred forthwith into the judgement Hall, and sate him downe in his tribunall seate, to give finall sentence in that cause.

The Crosse was in the meane time prepared and made ready at the gates and that dreadfull banner was hoysed up on high in the ayre, which threatned the terrour of a most cruell death to our Saviour. Now when that sentence was given and published, although it was of it selfe both unjust and cruell, yet did his enemies adde another further cruelty unto it, to wit, they layd upon those tender shoulders, that were so pittifully rent and torne, whips and scourges, the heavie tree of the Crosse. All which notwithstanding, our most mercifull Lord and loving Saviour refused not to carry that heavie burthen,

whereupon were laid all our sinnes and iniquities, but imbraced the same with an unspeakable great charity and obedience, for the very love he bare unto us. And so hee went on his way as another true Isaack, with the Crosse upon his shoulders, to the place of his sacrifice.

Genes. 22. 6.

The carriage was divided betweene two; the Sonne carried the wood and the body that should be sacrificed, and the father carried the fire and the knife, wherewith the sacrifice should be made. For truely it was the fire of love which hee bare towards mankinde, and sharpe knife of the divine justice, that put the Sonne of God upon the Crosse. These two vertues contended together within the heavenly Fathers breast, each one demanding his right.

These two vertues, Love and Justice did put the Sonne of God upon the Crosse.

Love requested him to pardon mankinde, and Justice required that sinners might be punished.

shed. Wherefore to the end that men might be pardoned, and not punished, a meane was found, that an innocent (to wit, the Sonne of God) should die for all mankinde.

This was the fire and knife that the Patriarke Abraham carried in his hands to sacrifice his Sonne. For it was the love of our salvation, and the zeale of Justice that caused the heavenly Father to offer up his owne most dearely beloved Sonne to the Crosse,

Meditation for Friday Night.

This day thou hast to meditate upon these seven words which our Saviour spake, being crucified on the Crosse.

The Text of the Foure holy Evangelists.

Math. 27. 33. THey came (saith the holy Evangelist) to the place called Golgotha, that is to say, the place of dead mens skulls, and they gave him Vineger to drink mingled with gaule. And when he had tasted thereof, hee would not drinke.

And they crucified him, and with him two Theeves, one at his right hand,

hand, and the other at his left: and so was the Scripture fulfilled, that saith: And he was reckoned among the wicked. And Pilate wrote also a Title, and put it upon the Crosse. And it was written, Iesus of Nazareth King of the Iewes: This Title many of the Iewes did read: for the place was nere to the City: and it was written in Hebrew, Greeke, and Latine. Then said the high Priests of the Iewes to Pilate: write not the King of the Iewes, but that he said, I am King of the Iewes. Pilate answered: what I have written, that have I written. Then the Souldiers, when they had crucified Iesus, took his garments, and made foure parts, to every Souldier a part: and also his Coat. Now the Coat was without seame, woven from the top throughout. They said therefore one to another, Let us not devide it, but cast lots for it, whose it shall be: This was done that the Scripture might be fulfilled, that saith: They parted my garments among

Esay 53.

Psal. 22. 18.

Math. 27. 40.

Luke 23. 39.

and Bad the other answered, and re-
buked him, saying, Neither dost
thou fear God, seeing thou art in the
same condemnation? We are justly
punished, for we receive according
to our doings, but this man hath
done nothing amisse. And he said
unto Jesus, Lord remember me
when thou comest into thy King-
dome. Then Jesus said unto him:
Verily I say unto thee, This day
shalt thou be with me in Paradise.
There stoode by the Crosse of Jesus,
his Mother, and his Mothers Si-
ster, Mary the Wife of Cleophas,
and Mary Magdalen. And when
Jesus saw his Mother, and the
Disciple whom he loved standing
by, he said unto his Mother, Wo-
man, behold thy Sonne! Then he
said to the Disciple, Behold thy
Mother! And from that houre the
Disciple tooke her for his Mother.
About the ninth houre, Jesus cryed
with a loud voyce, saying, Eli, Eli,
Lamasabachani, that is, My
God, my God, why hast thou forsa-
ken

Mat. 27. 40.

Iohn 19. 25.

Luke 23.

Mat. 27. 49.

ken me? And some of them that stood there, when they heard it said: This man calleth Elias. Some other said: Let us see if Elias will come and save him. Afterwards, Jesus knowing that all things were fulfilled, that the Scripture might be accomplished, said, I am a thirst. And there was set a vessell full of vineger, and they filled a spunge with vineger, and put it upon an Isope stalke, and put it to his mouth.

Now when Jesus had received the vineger, he said: It is finished. And he cryed againe with a loud voyce, and said: Father, into thine hands I commend my spirit.

Luke 23. 46.

And from the sixth houre there was darkenesse over all the earth, untill the ninth houre, and the vaile of the Temple was rent in two peeces from the top to the bottome: the earth quaked, the stones were cleven, and the graves opened: and many bodies of Saints arose: and there were many of his acquaintance, and women beholding these

fact

farre off; among whom was Mary Magdalen, *and* Mary *the Mother of* James *the younger, and of* Joseph, *and* Salome; *who had followed him out of Galilee, ministring unto him, with many other Women that came with him into company to Jerusalem.*

Meditations upon those points of the Text.

WEE are now come, (O my soule) unto the holy Mount *Calvary*, and we be now arrived at the top of the mystery of our Redemption. O how wonderfull is this place! Verily this is the house of God, the gate of Heaven, the Land of Promise, and the place of everlasting salvation. Here is planted the Tree of Life; here is planted that mysticall Ladder that *Jacob* saw, Gen. 28. 12. which joyned Heaven with Earth; whereby the Angels doe descend

descend unto men, and men do ascend unto God. This (O my soule) is a place of Prayer, and herein oughtest thou to adore and blesse the Lord, and to give most humble and hearty thanks for this his most high and excellent benefit, saying this unto him.

We worship and adore thee, (O Lord Iesus Christ) and we blesse thy holy Name, for so much as thou hast redeemed the world. Thankes be unto thee O most mercifull Saviour, that thou hast thus loved us, and washed away our sinnes with thy most precious Blood, and hast offered thy selfe for us upon the Crosse. To the end, that with the sweet savour of this most noble Sacrifice, enkindled with the fire of thy fervent love, thou might'st satisfie and appease the wrath of Almighty God.

Rom. 5. 6

Blessed be thou therefore for evermore, which art the Saviour of the World; the Reconciler of Mankinde;

Osea 13. 14.

Mankinde; the tryumphant Conquerour of Hell; the Vanquisher of the Devill; the Author of Life; the Destroyer of Death; and Redeemer of them that were in darkenesse, and in the shadow of Death. Math. 4. 10. 1 Cor. 15. 54. Luke 1. 79.

All you therefore that bee a thirst, come unto the Waters, and you that have neither Goldner Silver, come and receive all these precious Treasures freely without paying any thing. Yee that desire the Water of Life, this is that mysticall Rocke that *Moses* strooke with his Rod in the Wildernesse, out of the which sprang Water in great abundance to satisfie the thirst of his afflicted people. Yee that desire peace and amity with Almighty God, know yee that this is that Rocke, which the Patriarch *Jacob* annoynted with Oyle, and erected up for a Title of Peace and Amity betweene God and men. Yee that are desirous of Oyle to cure your wounds, Esay 55. 1. Exod. 17. 6. Gen. 35. 1.

wounds, this is that good Samaritane, that powreth in abundance.

Num. 13 24. Yee that desire Wine to refresh your fainting hearts, this is that cluster of Grapes that was brought out of the Land of Promise, into this vale of teares, which is now crushed and prest out for the purpose. Yee that desire the Oyle of Gods grace, know you also, that this is that precious Vessell of the Widdow of *Elizeus*, full of Oyle, where-

2 Reg. 4. 6. with we must all pay our debts; and albeit the Vessell seemeth very little to serve so many, yet looke not to the quantity, but to the quality and vertue thereof, which is certainely so great, that so long as there be vessels to fill, so long will the vaine of this sacred Liquor runne without ceasing. If you require a sufficient sacrifice, he is that true *Isaac*, willingly going to the place of Sacrifice, as is mentioned before

in the end of Thursdayes medita-
tion.

Meditations upon the benefits of Christs Passion.

SECT. II.

AWake I pray thee now (O my soule) and begin to contemplate upon the benefit of the sufferance of thy Saviour, by the fruit whereof, the hurt of that poysoned fruit is redressed, which the forbidden Tree caused unto us, through the offence of the first man *Adam*: as the Bridegroome hath signified to his Spouse in the *Canticles*, when he said: *I have raised thee up my Spouse from under the Tree, because under another Tree thy Mother was corrupted, when she was deceived by the ancient Serpent.* Cant. 5. 8

Consider then, how when our Saviour came to this place, his cruell

cruel enemies (to make his Death the more reproachfull) stripped him of all his Apparell, even to the innermost garment, which was wholly woven throughout without any seame. Behold now with what meekenesse this innocent Lambe suffered himselfe to be disrobed of his garments, without opening his mouth, or speaking so much as one word against them that handled him with such villany, but shewed himselfe rather very willing and ready to be spoyled of his garments, and to remaine naked to the shew of the world, to the intent that the nakednesse of such as had (through sinne) lost the garments of innocency and grace received, might be covered after a better sort, then with the leaves of the Figtree. But on their part (no doubt) an argument of unmercifulnesse, as it appeareth by the words of S. *Luke* the Evangelist, who saith: *They did* him

Gen. 3, 7.

Luke 23, 25.

him whatsoever they would.

Thou seest now (O my soule) how he that clotheth the Heavens with Cloudes, adorneth the Fields with Flowers, and giveth rayment to every living Creature, is here by his cruel enemies, spoyled of his owne garments. Whereby it appeareth, that albeit our Saviour in the whole course of his life, gave unto us many examples of bearing poverty, yet at his death he gave us a most perfect platforme of this vertue; for so much as at that time, he had not whereon to rest his Head, nor wherewith to cover his Body; giving us to understand, that he had not taken any thing of this world to cleave unto him, our sinnes onely excepted, which were the cause of his extremity.

And now (O my soule) learne I pray thee, to imitate thy Saviour herein, and despise all such transitory vanities as this wicked

ed

ed world offereth unto thee. Learne also O my soule, to be pitifull unto the needy, seeing that thy Saviour was so merciful, that he had no pitty on himselfe, that he might have compassion upon thee. For what heart can be so merciless, that it will not rend asunder with griefe, seeing that the very stones of the Temple did rive in pieces, at the same time that our Saviour suffered?

Luke 23. 45.

Me thinketh I see that wound that the Souldier made with his Speare, trickling downe with blood, and loe the earth is all dyed with that precious Blood, which cryeth better things then that of *Abel*; for his blood cryed out for vengeance against the Murtherer, but this most precious Blood of thine (O sweet Iesus) craveth pardon for sinners.

Gen. 4. 10. Heb. 12. 24.

Two Crosses were prepared for thee (O sweet Saviour) one for thy Body, and another for thy Soule: the one of passion, the other

other of compassion. Assuredly, the fire shall naturally waxe cold, and the water hot, before I shall forget this unspeakable love, which thou shewedst unto thy Spouse thy Church.

Tell mee, O thou fairest among men, where dost thou lodge? and where sleepest thou at noone day, that I may finde thee? Furthermore O my soule, learne to arme thy selfe with patience, and that by the example of thy Saviour Christ, for thou art sicke of impatiency, and hee is that fruitfull tree fit for thee to feed upon, whose leaves are good for medicines.

Cant. 1. 6

Ezec. 47. 12. Apoc. 22. 2.

Sometimes I have said and purposed with my selfe, I will never from henceforth fall out, or be angry againe with any man; I will surely keepe peace with all persons; and therefore I thinke it good for mee, to avoyde all company, thereby to eschue all occasions of trouble, contention,

Rom. 12. 2.

and anger. But now (O Lord) I understand my weakneſſe in this point, for to flye from company is not a meane to subdue anger: but rather to hide and cover mine owne imperfection.

And therefore I will from henceforth carry ever with me a minde ready prepared to live not onely with the good, but even with the wicked also, and keepe peace with ſuch ſtiffe, wayward, and frowarde perſons as doe even abhorre peace. Thus I purpoſe to do from henceforth: grant me thy grace therefore, O Almighty God, that I may duely accompliſh this intent: If other men ſhall take my Lands or Goods away from me, grant me thy grace O Lord, that I be not angry nor grieved therewith, knowing that thou art contented to part with thy very garments for my ſake. If they ſhall take my credit, honour, or eſtimation from

from me? let not that cause me to breake peace with them; seeing I behold thee so despised, dishonoured, and contemned. If my friends and acquaintance shall forsake me, let me not therefore be confounded, seeing thou art left alone, not onely of the world, but even of thine owne Disciples, yea, and for a time of thy heavenly Father. And if it shall seeme to me at any time that I am forsaken of thee, yet let me not for all that lose my confidence and trust in thee: seeing thou diddest not lose thine, but after thou hadst said those words, *My God, my God, why hast thou forsaken me?* Thou didst proceed to say, *Father into thine hands I commend my spirit.* Mark. 14. 50. Math. 26. 59. Math 27. 46. Luke 23. 46.

Wherefore (O my soule) thou hast herewith whom thou mayest converse and take comfort in thy long paines and troubles: for although the last paines and torments of the body of our

Saviour Christ were short, yet were the griefes and paines of his pitifull heart and soule very long, and of great continuance, considering that his whole life was full of anguish and sorrow for our sinnes.

Meditation for Saturday Night.

This day thou shalt meditate on the satisfaction of Christ to God the Father, for our sinnes.

The Text of the Foure Evangelists.

Mark 15. 42.

Matth. 27. 62.

Luke 23. 54.

John 19. 31.

THen the Jewes (because it was the Feast of Easter, that the Bodyes should not remaine upon the Crosse on the Sabbath day, (for that day of the Sab-

both was very solemne among them) besought Pilate that their legges might bee broken, and that they might bee taken downe from the Crosse. Then came the Souldiers and brake the legs of the first, and and of the other that was crucified with Jesus.

But when they came to Jesus, and saw that he was already dead, they brake not his legs. But one of the Souldiers with a Speare thrust him into the side, and forthwith there issued out blood and water. And he that saw it, bare witnesse, and his witnesse is true.

And now when Evening was come, Joseph of Arimathea, an Honourable Counsellor, which also looked for the Kingdome of God, came, and went in boldly unto Pilate, and asked the body of Jesus. And Pilate marveiled if he were already dead, and called unto him the Centurion, and asked of him whether he had beene any while dead. And when he knew the truth of the Centurion,

Mark. 15. 42. Matth. 27. 57. Luke 23. 50.

sution, he delivered the Body to Ioseph.

There came also with him, one called Nichodemus (who was wont to resort to Iesus by night) and he brought with him of Myrrhe and Aloes mingled together, about a hundred pound.

They took the Body of Iesus, and wrapped it in linnen cloths with those sweet Odours, according to the custome which the Iewes observed in the buriall of the Dead.

And in that place where Iesus was crucified, there was a Garden, and in the Garden a new Sepulcher wherein was never man yet laid. There they laid Iesus, by reason of the Passeover of the Iewes, for the Sepulcher was nere at hand. And the Women also that followed him which came with him from Galilee, beheld the Sepulcher, and how his Body was laid. And they returned and prepared Odours & Ointments, and rested the Sabbath day according to the Commandement.

John 19. 39.

Luke 23. 55.

Medi-

Meditations upon these points of the Text.

THou hast hitherto (O my soule) celebrated the Death and grievous paines of the Sonne of God, it is now also time for thee to bethinke thy selfe of that inestimable price of his death, that was so available with his heavenly Father, that he did give testimony himselfe thereof, by sending downe his holy Spirit upon him, and by saying: *This is my well-beloved Sonne, in whom I am well-pleased, &c.* So that the wrath of God is now pacified with the Sacrifice of that true *Noah*: That sweet Dove which departed out of the Arke, and is returned againe, bringing with her the signes of mercy and clemency.

Math. 3. 17.

Gen. 8. 11.

O my soule, thy Spouse hath washed thee with his blood, being more cleare then the springs

Cant. 7.

of *Esebon*; rejoyce therefore (O my soule) and comfort thy selfe with this: *The Winter is now past, the showers & tempestuous stormes ceased; the flowers doe appeare in our Land.* Rise up therefore my *Well-beloved, my Darling, and my Turtle-dove, that abidest in the hole of the Rocke, and in the cliffs of the Wall.* That is, in the strokes and wounds of my Body. The end of his paines is the beginning of thy joy; for me thinketh I see the blood running out of his side more freshly then those Golden streames which ranne out of the Garden of *Eden*, and watered the whole world.

Cant. 2. 11.

O Gate of Heaven! O Window of Paradise! O Place of Refuge! O Tower of Strength! O Sanctuary of the Iust! O Nest of cleane Doves! O Flourishing Bed of the Spouse of *Salomon*! O good Lot, that for wantes of foule *Sodome* every day! O true *Noe*, that hast prepared an Arke for such

Cant. 3. 7. Gen. 19. 7. Gen. 6. 18.

such as desire to bee saved! O Fountaine of everlasting Water, that mountest up into Life eternall! Drive me daily from sinfull *Sodome*, cause mee to come and sleepe safely in the Arke of thy sacred bosome, and to drinke continually of this Liquor of Life.

Learne me that sweet song of thy blessed Prophet; *This is my resting place for ever and ever; here will I dwell, for I have a delight therein.* Thou madest the Virgin *Mary* to bee accounted blessed among Women. Thine enemies confessed thee blessed, because thou camest in the Name of the Lord. Thou makest so many to depart in peace, as see thee to be their Saviour. And I know thou hast given the second death such a foyle, that he cannot returne upon thee, for thou hast beene his Death.

John 4. 14.

Psal. 132. 14.

Luke 1. 28.

Luke 19. 38.

Luke 2. 29.

Osea 13. 14.

O Prece-

Of patience in afflictions after the example of our Saviour Christ.

O Heavenly Father, full of thy infinite goodness and mercy, thou wouldest that thy blessed and Well-beloved Son should thus suffer for our sins, and take upon him all our misdeeds: why will not we also ourselves (should we now suffer like wise, seeing his Death hath made full satisfaction unto thee for us.

Surely (O Almighty God) I doubt not, but that thy will is that we should suffer nothing for satisfaction of our sins, but because there is nothing in the world more acceptable unto thee, then to suffer for the love of thee? For among all things in Heaven, there is nothing more preci-

precious unto thee, then the love of our blessed Saviour: and in Earth, nothing more acceptable unto thee then the afflicted love of holy men.

Moreover, there is no one thing in this world, that maketh a more perfect shew before men that wee are just in the sight of God, then when wee are ready to suffer for Gods cause; for as much as the tryall of true love, is to enter and endure combate for the beloved.

And there is no proofe so void of all suspicion as this is; the which cannot be made more evident then it is set out in the example of our Saviour Christ, who being the Well-beloved and onely begotten Sonne of Almighty God himselfe, yet did he never make resistance according to his mighty power. Even so shall we never discover our love towards him fully and perfectly, (be our other services we doe unto him

never

never so many and great) untill we come to suffer for his sake.

Rom.5.3 *For tribulation* (as S. Paul saith) *is the occasion and matter of patience:* and patience is the tryall of vertue, and this proofe giveth hope of glory.

Eccles.16 26. Almighty God in all the workes of Nature, hath not made any one thing that should be idle or in vaine; much lesse would he, that in the workes of grace, his gifts should bee idle or in vaine, and therefore he deviideth to every one of his Flocke, the burthen and charge which hee must beare, according to the talent of Grace which he hath received. So that here in this short transitory life, it is not to be esteemed for an argument of the greater love of God towards us, if he giveth us pleasure and ease, but rather if he giveth us tribulation and adversity. Therefore saith the Prophet: *Thou feedst*

Psal. 80. 5. *thy people with Bread of teares, and*

giuest

giveſt them plenty of teares to drinke. When Moſes made that peace and concord betweene Almighty God and his people, the Text ſaith, that hee dipped an Hop ſtalke in blood, and therewith beſprinkled the people: and this being done, the reſt of that blood which remained, hee ſprinkled upon the Altar. Exod. 24.

Hereby let all thoſe that determine to bee the friends of Almighty God, underſtand, that their love with him muſt be celebrated (with the Blood not of Chriſt onely, but even of themſelves alſo, if the matter ſo require: to wit, by patient ſuffering of adverſity unto the death; *For whoſoever will live godly in Chriſt Jeſus muſt ſuffer affliction.* 2 Tim. 3. 12.

Our Saviour Chriſt in that ſame night that he ſupped with his Diſciples, was not content to drinke alone, but gave the Cup likewiſe to them, giving all men to underſtand that they muſt bee

partakers

partakers of his Crosse that intend to enter into his glory.

Let all godly Christians therefore that suffer trouble and affliction, be of good comfort, assuring themselves that the more troubles, afflictions, imprisonments, and persecutions they suffer, the more like they are unto our Saviour Christ. Be of good comfort all yee Christians that are in trouble, for you are not therefore the more forsaken of God, but rather (if you have patience in your troubles) you are certainely the more in his grace and favour, and more singularly and dearely beloved of him. Be of good comfort (I say) and feare not, all yee Christians that are in trouble and affliction: for there is no sacrifice more acceptable unto Almighty God, then a troubled and afflicted heart, neither is there any signe more certaine of his love & friendship, then patience in tribulation & affliction.

Remem-

Remember how Saint Paul encourageth his Scholler Timothy, not to shrink for feare of affliction, but patiently to attend the issue, using unto him these words; *Thou therefore my Sonne* (saith he) *suffer affliction as a good Souldier of Jesus Christ. No man that warreth entangleth himself with the affaires of this life, because he would please him that hath chosen him to be a Souldier. And if a man also strive for a Maistery, he is not crowned, except he strive as he ought to do.* 2 Tim. 2. 3, 4, 5.

The same Apostle likewise, in his Epistle to the *Hebrewes*, useth these words; *Consider therefore* (saith he) *that Christ endured such speaking against himself sinners, lest you should be weary and faint in your minds. For you have not yet resisted unto blood, in striving against sinne: but have forgotten that exhortation, which speaketh unto you as unto Children. My Sonne, despise not thou the chastening* Heb. 12. 3, 4.

nung of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth, and he scourgeth every Sonne that he receiveth. So that as no man that loveth Christ, is without his part in his Cup, so it behooveth such persons to prepare themselves thereunto.

And let no man be discomforted, and say, that he either suffereth for his sinnes, or without sinne; for howsoever thou suffer as a Christian, thou sufferest with Christ in effect; for if thou suffer for thy sinnes, (and doe heartily repent them) thou sufferest with the good Theefe; or if thou suffer without offence, thou oughtest to take the more comfort thereof, because this is to suffer with our Saviour Christ himselfe.

Medita-

Meditation for Sunday Night.

This day thou hast to meditate upon the Resurrection of our Saviour Christ.

The Text of the foure holy Evangelists.

NOw the first day of the weeke, very early in the morning, while it was yet darke, came Mary Magdalen unto the Sepulcher, and saw the stone removed from the Tombe, and perceived that the Body was not there. Therwhich when she found not, she stood without the Sepulcher in the Garden weeping. And as she wept she bowed her selfe downe into the Sepulcher, John 20. 1, 2, 3, 4.

Sepulcher, and saw two Angels in white, sitting, the one at the Head, the other at the Feet of the place, where the Body of Jesus was laide. And they said unto her; Woman, why weepest thou? Shee made answer, and said: They have taken away my Lord out of the Tombe, and I know not where they have laid him. When she had thus said, she turned her selfe backe, and saw Jesus standing, and knew not that it was Jesus. Jesus said unto her: Woman, why weepest thou? Whom seekest thou? She supposing that he had beene the Gardener of that Garden, said unto him: Sir, if thou hast taken him away, tell me where thou hast laid him, and I will take him away. Then said Jesus unto her, Mary. And she said unto him, Maister: Jesus said unto her, Touch me not, but goe and tell my Brethren, that I ascend to my Father, and your Father; to my God, and your God. Mary Magdalen went forthwith away, and told those things;

things unto the Disciples, saying: I have seene the Lord, and he told me these and these things, that I should tell them unto you. The same day late in the Evening, when the doores were shut, where the Disciples were assembled for feare of the Jewes; Jesus came and stood in the midst of them, and said unto them: Peace be with you. And when he had so said, he shewed unto them his hands and his side. Then were the Disciples glad when they had seene the Lord. Then said Jesus unto them, Peace be with you. As my Father sent me, so send I you. And when he had said those words, he breathed upon them, and said: Receive the holy Ghost. Whose sinnes soever ye shall forgive, they be forgiven unto them, and whose sinnes soever you shall retaine, they are retained. At that time Thomas one of the twelve, who was also called Didimus was not with the Disciples when Jesus came. The other Disciples therefore when he came, said

said unto him: We have seene the Lord. But he said unto them, Except I see in his hands the print of the Nayles, and put my finger into the holes of them, and put my hand into his side, I will not believe it.

And eight dayes after his Disciples were againe within, and Thomas with them. Then came Jesus againe, when the doores were shut, and stood in the middest, and said, Peace be unto you. And after he said unto Thomas: Put thy finger here and see my hands, and put forth thine hand, and put it into my side, and be not faithlesse but faithfull. Then Thomas answered, and said unto him, Thou art my Lord and my GOD. And Jesus said unto him, Thomas, because thou hast seene, thou believest: Blessed are they that have not seene, and have believed. And many other signes did Jesus worke also in the presence of his Disciples, which are not written in this Booke.

But these things are written, that

that yee might beleeve, that Iesus is Christ the Sonne of God, and that in beleeving, yee might have life through his Name.

Meditations upon these points of the Text.

O My Saviour, what meanest thou, that thou giveſt not perfectly glory unto thy moſt holy Body, that lyeth waiting for thee in the Sepulcher? Thou knoweſt well (O Lord) that the Law which was made concerning the diviſion of ſpoyles, ſaith, That thoſe ſhould bee given as great a portion to him, that remained in the Tents, as to him that entred into the Battell; thy holy Body hath remained waiting for thee in the Sepulcher; whileſt thy moſt ſacred ſoule triumphed; make therefore an equall diviſion of thy glo-

ry

ry to thy body, forsomuch as thou hast now obtained the victory.

Gen. 41. 40. This is that holy Patriarch Joseph, who is now delivered out of Prison, and placed next the King himselfe. This is that holy Moses, who was taken out of the poore Rush-basket, and now come to destroy all the power of King Pharao.

Hest. 6. 10. This is that innocent Mardochens, who after he had put his Sackcloth and Ashes, and was apparelled with royall garments, overcame his enemy Death, and put him to his owne Crosse. This is that holy Daniell, who is now come forth of the Lyons Den, and hath not received any damage of the furious, hungry, ravenous beasts. This is holy Jonas, that was allotted to dye, to deliver his company from death, who entring into the belly of that great Beast, is the third day cast up againe upon the Coast.

Who

Who is this, that being betweene the hungry jawes of the devouring beast, could not be eaten of her? Who is this, that was swallowed downe into the bottome of the waters, and enjoyed nevertheleſſe the ayre of life? Who is this, that being ſunke downe into the depth of perdition, cauſed even Death it ſelfe to ſerve him? This is our glorious Saviour, who was ſnatched away by that cruell beaſt which is never ſatisfied; (to wit, by Death) which after ſhe had him in her mouth, and perceived the excellency of the prey, trembled and quaked for feare, and could not hold it. For although the Earth ſwallowed him after he was dead, yet finding him free from all fault, ſhee was not able to detaine him in her houſe. For it is not the paine that maketh a man guilty, but the cauſe, which could not be found in him.

Moſt

Most truely said that holy Prophet, concerning thee (O my Saviour) *Thou wilt not leave my soule in Grave, neither wilt thou suffer thine Holy one to see corruption.* When *Iacob* had sorrowed much for his Sonne *Ioseph*, thinking that he had beene dead; and tydings were brought him that he was not only alive, but a second King in *Pharaos* Common-weale; the Text saith, he brake out into a sudden joy, and said; *It is enough for me, my Sonne Ioseph is yet alive, I will goe and see him before I dye.* And to it is enough for a faithfull Christian to heare that Christ was dead for our sinnes, and he rose againe for our Iustification: *For if we beleeve that Iesus dyed and is risen, even so them also which sleepe in Iesus will God bring with him.* The Widdow of Naim was glad when our Saviour restored her dead Sonne. *Martha* the Sister of

Psal. 16. 10.

Gen. 45. 25.

1 Thes. 4. 14.

Luke 7. 14.

Sister Mary were comforted with the Resurrection of their Brother Lazarus. How much more ought we to rejoyce in the Resurrection of our sweet Saviour, by whom wee trust to live for ever in the life to come? For with this Doctrine doth the Apostle comfort the Colossians: *Your life* (saith he) *is hidden with Christ in God, and when Christ which is your life shall appeare, then shall you also appeare with him in glory.* In this then wee have fruit; that by the rising againe of Christ, the Faithfull are assured of a joyfull resurrection unto an endlesse life. For which cause the Apostle saith, *Christ is risen from the dead, and is become the first fruits of them that sleepe, &c.*

For even as a man being laide downe to rest, in rising, the Head lifteth up it selfe first, and so the whole Body in order: Even so, Christ our Head being risen before hand, it cannot bee but that

John 11. 43.

Col. 3. 3.

1 Cor. 15. 20.

wee that be his members must follow. For if wee be dead with Christ, wee believe that wee shall likewise live with him. And our Saviour himselfe useth a most plaine speech, in the Gospell written by Saint John; This is the will of him that sent me, that of that which hee hath given me, I should lose nothing, but should raise it up at the last Day. And though it be lastly, yet it is not the least commodity that wee reape by Christs Resurrection: that hee did not onely afterward ascend up into Heaven, but hath also taken with him our flesh. Thereby assuring us, that he intendeth not onely to present us before God his Father, but also to provide us an abiding place there, where there are so many Mansions.

Rom. 6. 8.

John 6. 39.

Acts 1. 9.

John 14. 2.

The end of the seven Evening Meditations.

AN EXCELLENT TREATISE OF CONSIDERATION and PRAYER.

Written by the same Author, F. LEVVES de GRANADA, in *Portugall.*

LONDON,
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THE RIGHT

Vertuous and Noble

Lady, the Lady Anne

TO THE RIGHT Vertuous and noble Lady, the Lady ANNE COTTRELL, Wife to the Right Worshipfull Sir *Clement Cottrell* Knight, Groome-porter to the Kings Majesty.

Madam:

I Haue presumed to Dedicate this former Booke of Prayer *and* Meditation, *to my respected Friend your worthy Husband, (from whom I haue receiued many fauours:) This following Treatise of* Consideration

sideration [illegible] I have made bolde to present to your worshippes handes; [illegible] iewell to bee regarded, for the attaining of the Kingdome of Heaven. The goodnesse of the worke I commend to your learned iudgement. So praying Almighty God to giue you long life, with increase of much ioy, I humbly take my leaue,

And rest:

At your Worships command,

Edw. Allde.

OF THE GREAT profit and necessity of *Consideration.*

CHAP. IV.

FOrsomuch as in the exercise of Consideration, it cannot be, but that some labour and paines must needs be taken as well by reason of the imploying and occupying of the time, which it requireth of us every day: as also in regard of the quieting and close recollecting of the heart, (which is a thing very requisite

for the same,) I thinke it therefore very meet first before all other things, to declare here, what great profits and commodities do ensue of this exercise, to the intent that the heart of man, which without great promises and allurements is not moved to take great paines, may by this meane be the more moved and provoked to the love of this holy exercise, and to be flow greater paines and labour therein.

Consideration helpeth all vertues in their exercises.

Now the greatest commendation we can give to this vertue, is this, that it is a greater helper and further of all other vertues. I meane not in supplying the proper office of them, but in helping them in their exercise. Insomuch, that like as devotion is a generall stirrer and provoker unto all vertues (as one of the Fathers affirmeth,) and as the hearing of a Sermon, (if it be heard with such attention and devotion as it ought to be,) is

also an exercise that moveth us, not to any one vertue alone, but to all vertues, (for so much as each good instruction is directed to this end:) even so likewise is Consideration a great helpe and furtherance, not onely to any one vertue alone, but unto all kinde of vertues. For there is no more difference betweene a Sermon and Consideration, than is betweene the reading of a lesson, and the repetition of the same reading: or betweene the meat that is set before us in a dish, and the same meat when it is digested and concocte in the stomacke.

The proper prayse of Consideration.

Now this is one of the greatest and most assured praises we can give to this vertue. For by this meanes it putteth not away the labours of other vertues, but rather maketh provision how to helpe and further them in their labours: yea, stirreth and provoketh them thereunto. This is the thing which by the grace of

God wee intend now to proove very manifestly in this place.

Of those vertues that are common both to a Christian and an Infidell: and what vertues are peculiar and proper to a Christian onely.

FOR the better understanding whereof, it is to be knowne, that among vertues some bee common both to the Christian and to the Pagan Philosophers; (as those foure that bee called Cardinall vertues,) to wit, Prudence, Iustice, Fortitude, and Temperance. (Of which vertues the Philosophers understood, and wrote very much.) Other vertues there be that are proper and peculiar unto a Christian onely, in that hee is a Christian; whereof the Pagan Philosophers neither knew nor wrote any thing at all; or if they did, it was surely very little. These are principally

Cardinall vertues.

equally those three most noble vertues, called Theologicall vertues, to wit, Faith, Hope, and Charity; Which have for their object Almighty God himselfe, and their proper office is, to dispose and direct our mind towards him. These Theologicall vertues have the empire and soveraignty over all other inferiour vertues, and therefore they moove and provoke them to doe their operations, whensoever the same is expedient for their service.

Theologicall vertues.

After these there follow other very principall and excellent vertues, (which be very neere of affinity unto them.) As the vertue called Religion, whose object is the service and honour of God. The vertue, called Devotion, which is the act and exercise of the same Religion; and the office of it is, to make us very prompt and ready, to doe all such things as appertaine unto this service. The love of God,

Religion.

Devotion.

The care of God.

which

Humility.

Repentance

which refraineth and withdraweth us from vices. Humility, which is also after a sort (as a learned Father affirmeth) the roote and foundation of all vertues. And Repentance, which is the gate of our salvation; which hereunto appertaineth, the sorrow and griefe for our life past, and withall a firme purpose and determination, to amend our life in time to come.

Of all these vertues the Pagan Philosophers understood very little, or nothing at all; notwithstanding that these be the vertues, that have the soveraignty and principality over all others; yea, they be the roots and fountaines of all our weale. First, because (for the most part) they be spirituall vertues, that have the accomplishment of their perfection in the inward part of our soule, (where all the beauty of the Daughter of the King standeth:) and secondly, because all

Psal 45. 14.

these

these vertues (faith excepted) be affective vertues; and consequently, they bee unto us great motions and provocations to doe good workes. Wherein the providence of the grace of GOD wonderfully appeareth: For like as Nature hath provided for us naturall affections and desires, that should be (as it were) certaine spurres, to provoke us to doe all such things as are requisite for our naturall life; even so likewise hath the grace of God provided for us other supernaturall affections, that might be also spurres and provocations unto us, to doe all such things as are behoovefull for our spirituall life. And such be these vertues before mentioned; to wit, Love, Sorrow, Feare, and Hope, with the rest; without the which vertues, the spirituall life were like a Barge without Oares, or like a Ship without Sailes. For inasmuch as without these vertues, wee should

should not have any thing to
moove and provoke us to good
workes.

For (considering that the way
of vertue is so sharpe and full of
difficulty) what should become
of us, if we had not these spurres
and provocations of Love, of
Feare, and of Hope, to spurre and
pricke us forwards to labour and
travel in the same? For this cause
therefore are these vertues so
much commended. For besides
that they are such principall ver-
tues, (as we have already decla-
red,) they be also very great pro-
vocations and motions to move
us to doe good workes.

Why the exercise of consideration is so much commended.

This foundation being now
laid, I say, that the greatest praise
we give to the vertue of Consider-
ration is, that the same is a great
minister and helper unto all these
vertues, as well of this our forsaid
of the other. According as also
shall appeare, that be-

dation

dation we give to this vertue, is not so much in respect of the vertue it selfe, as for the service and commodity it bringeth to other vertues.

How Consideration helpeth Faith.

SECT. I.

NOW therefore to take our first beginning of Faith: it is manifest, that Faith is the first beginning and foundation of all the Christian life. For Faith maketh us to beleeve, that Almighty God is our Creator, our Governour, and Redeemer, our Sanctifier, our Iustifier, our Glorifier; to be short, our beginning, and our last end.

Faith is the beginning and foundation of the Christian life. Heb. 11. 6.

Faith is that which teacheth us, that there is another life after this, and that there shall be a generall judgement of all our workes,

works, and that we shall receive either everlasting glory for the good, or else everlasting paine for the evill. And it is cleare, that the faith and beliefe men have in these things, bridleth their hearts, and causeth them to stand in awe, and to live in the feare of God. For if Faith were not among us, as a meane to bridle and direct us herein: what (trow yee) would become of the life of man? And therefore the Prophet said: *The just man liveth by Faith*: because Faith (by meanes of the representation and consideration of those things that it teacheth us) provoketh us to refraine from sinne and wickednesse, and to follow vertue and goodnesse. And this is the cause why the Apostle willeth us to take faith as a shield, against all the fiery darts of the Enemy. For certainely there is no better shield against the darts of sinne, then to call those things to minde, that

Faith causeth men to live in the feare of God.

Rom. 1. 17. Heb. 10. 38. Gal. 3. 11. Abac. 2. 4.

Ephes. 1. 16.

faith

faith hath revealed unto us against the same.

Wherefore, that this faith may worke this effect in us, it is very requisite, that we doe sometimes ponder and consider in our minds with good attention and devotion such things as our faith teacheth us. For if we doe not so, it seemeth that our faith shall bee unto us, as it were a Letter clozed up and sealed, in which although there come notable important newes of very great sorrow or joy: yet it moveth us not at all, neither to the one nor to the other, no more then if we had received no Letter at all. And the reason is, because wee have not opened the Letter, nor considered what things are contained *Vnlesse we meditate upon the mysteries of our faith, our faith is as it were a Letter closed up and sealed.* in it.

Now, what thing could bee said more aptly, or more to the purpose, touching the faith of the wicked and dissolute Christians? For surely there cannot bee things

things of greater terrour and joy, then those are, which our Father declareth unto us. But the wicked Christians, because they do never open this Letter, to see what things be contained in it (I meane hereby, because they doe never think and meditate upon these mysteries of our Christian faith, or if they chinke upon them, they passe them over very lightly, and in great hast,) they cause not in them this manner of motion and alteration, to wit, of joy or of feare.

Wherefore it behoveth us sometimes to open this Letter of our faith, I meane the mysteries thereof, and to read the same very leisurely; and to consider with good attention, what things are taught us in the same; the which is done by meanes of the exercise of Consideration that openeth that which is locked, and unfoldeth that which is folded together, and maketh that cleare

unto

unto us, which is otherwise darke and obscure. And so by illuminating our understanding with the greatnesse of the mysteries of our Faith, it inclineth our Will, (so farre forth as appertaineth to the office of Consideration) to conforme our life to the same.

This office of Consideration, Almighty God figured very notably in the Law, when among the conditions that were required in the cleane Beast, hee assigned this for one, that the beast should chew the cud, to wit, the meate that it had eaten before. Now it is certaine, that it was little to the purpose, whether the beast were cleane or uncleane; and surely Almighty God made little account of that: but his meaning was, to represent unto us in that cleane beast, the condition, office, and exercise of those beasts that be spiritually cleane, (to wit, of the just and righteous

persons)

What was signified by the cleane beast in the Law.

Levit. 11. 3. Deut. 14. 4.

persons) that are not content onely to eate such things as appertaine unto Almighty God in beleeving them by Faith, but after they have eaten them, they doe also chew them by meanes of Consideration, in searching and pondering the mysteries which they beleeve.

And after they have understood the meaning and excellency of them, they distribute and divide this meat unto all the spirituall members of the soule, for the sustentation and repairing of the same.

A notable similitude.

Insomuch, that if wee marke this matter well, we shall finde, that it fareth in this case as in the seed of a Tree, which although it doth vertually containe within it the substance of the Tree, yet hath it need of the vertue and influence of Heaven, and of the benefit and moysture of the Earth, to cause the vertue, that is inclosed in the seed, to come forth to

light,

ight, and to grow up by little and little, and waxe a Tree.

Even so in like manner wee say that although Faith bee the first seed, and originall of all our vertues, yet must it needs be holpen with this benefit of Consideration, that by the same, and by meanes of Charity the greene and fruitfull Tree of Life (which is vertually contained therein) may grow and come to light.

How Consideration helpeth Hope.

SECT. II.

COnsideration helpeth also no little the vertue of Hope. This Hope is an affection of our Will, that hath his motive and roote in the understanding. As the Apostle Saint *Paul* in his Epistle to the *Romanes*, signifieth plainely unto us, saying; *All things*

Rom. 15. 4.

things that are written aforetime, are written for our learning: that we through Patience and comfort of the Scriptures might have Hope, and assurance in the promises of God. For undoubtedly the holy Scripture is the Fountaine from whence the Iust man ought to draw the Waters of comfort wherewith hee ought to strengthen himself, to put his hope and trust in God. For first of all he seeketh in the holy Scriptures, the greatnesse of the workes and merits of our Saviour Iesus Christ, which are the principall stay and foundation of our Hope. There he seeth likewise in a thousand places, the greatnesse of the goodnesse, sweetnesse and Mercifulnesse of Almighty God, lively expressed, and set out to the eye, and withall the most diuine loue, prouidence, he hath euer borne vnto his seruants, the gentlenesse and benignity wherewith he entertaineth them that come vnto him,

The Holy Scripture is the fountaine of comfort.

The Works and merits of our Saviour Christ, are the principall stay and foundation of our hope in God.

and

the faithfull promises and pledges hee hath given unto them, whereby they are very well assured, that hee will never forsake them that repose their hope and trust in him. These he teacheth that there is no one thing more often repeated in the Scriptures; more commonly promised in the Prophets; more evidently declared in the Histories from the beginning of the world; then the loving favours, graces, and benefits that the Lord continually bestoweth upon such as be his Servants: and how he hath most mercifully holpen and defended them in all their calamities and distresses. How hee helped *Abraham* in all his journeys; *Jacob* in his dangers; *Joseph* in his banishment; *David* in his persecutions; *Job* in his adversities; *Tobias* in his blindness; *Judith* in her enterprise; *Hester* in her perition; The Noble *Machabees* in their Battels and tryumphs;

...mphes; and to be short, as many as with humble and ...
hearts committed themselves unto him.

These and other like examples do strengthen and encourage our hearts in labours and adversities, and cause it to hope and trust assuredly in God. Now what doth Consideration worke in all this? Forsooth it taketh this medicine into her hands, and applyeth it to the weake and diseased member that hath need of it; I meane hereby, that Consideration bringeth all these things into our remembrance, and representeth them to our heart; it searcheth and weigheth the greatnesse of these loving pledges and mercies of Almighty God, & with them animateth and encourageth the afflicted person, that hee be not dismayed, but rather fortifieth him with a strong Hope, and inducteth him also to put his ... in that most mercifull and loving

The fruit of Consideration.

Lord,

who never failed any one man that had recourse unto him, with all his heart.

By this therefore thou seest, deare Christian Reader, how Consideration is the minister and servant of Hope, and how it serveth her, and representeth unto her all such things as may strengthen and encourage her. But that man that considereth not any of these things, and hath no eyes to see any part of them, wherewith can hee possibly strengthen, and fortifie this vertue of Hope in himselfe, that it may bee profitable unto him in his labours and adversities?

How Consideration helpeth Charity.

SECT. III.

AFter Hope, followeth Charity, whose due praises cannot be uttered in few words. For

Charity of all vertues is the most excellent. 1 Cor. 13 2, 13. Rom. 13. 10. Math. 11. 30. *According to the measure of our love, wee shall be rewarded of God.*

Charity is the most excellent vertue of all vertues, as well Theologicall, as Cardinall. Charity is the life and soule of them all; and Charity is also the accomplishment of all the Law. For as the Apostle saith; *He that loveth,* (that is, he that is in perfect Charity) *hath fulfilled the Law.* This is that vertue that maketh the yoke of God sweet, and his burthen light. This is the measure whereby the portion of glory that shall be given unto us in the life to come must bee measured. This is that vertue that is liking and acceptable unto Almighty God, and for whose sake all such things are very acceptable unto Almighty God, and for whose sake, all such things are very acceptable unto him, as be indeed acceptable to him. For truely without Charity, neither Faith nor Prophesie, nor Martyrdome, bee of any value in the sight of God. To conclude, Charity is

1 Cor. 13. 2.

the

the fountaine and originall of all other vertues, by reason of the preheminency and soveraignty it hath to command them, and to make them to doe their offices; as the same Apostle confirmeth, saying; *Charity is patient and benigne: Charity is not envious, it doth no hurt to any man, it is not prowde nor ambitious, neither doth it seeke her owne commodity: Charity is not angry, it thinketh no evill, it reioyceth not at wickednesse, and it is very glad of the truth: Charity suffereth all things, it believeth all things, trusteth all things, and beareth all things.* 1 Cor, 13 4.

Now although it be true, that all vertues and good workes doe helpe us towards the obtaining of this most excellent and precious Iewell; yet of all others, Consideration helpeth us most specially. For certaine it is, that our will is a blinde power, that cannot step one foote, unlesse the understanding doe goe before *Our Will is a blinde power, and must bee*

guided by our understanding.

and illuminate and teach it, what thing it ought to will and desire the same.

It is also certaine, (as *Aristotle* affirmeth) that each good thing is amiable in it selfe, and that every thing doth naturally love his owne proper weale.

How wee be provoked to love God both in regard of his Divine perfections, and of his great love towards us.

TO the intent therfore that our Will may be inclined to love Almighty God, it is requisite, that the Vnderstanding doe goe before it, to examine and try, and so consequently, to declare unto the Will how amiable Almighty God is, both in respect of himselfe, (to wit, in regard of his Divine perfections) as also in respect of us, (to wit, in regard of his wonderfull love and mercies shewed towards us;) that is, the

Vnder-

Vnderstanding must weigh the greatnesse and excellency of his bounty and goodnesse, of his benignity, of his mercy, of his beauty, of his sweetnesse, of his meeknesse, of his liberality, of his nobleneſſe, and of all other his perfections, which are innumerable.

Besides this, the Vnderstanding hath to consider, how loving and mercifull Almighty GOD hath beene towards us; how much he hath loved us; how much hee hath done and suffered for our sakes, even from the Manger, untill his very death upon the Crosse; how many great blessings and benefits he hath prepared for us for the time to come; how many he doth presently bestow upon us; from how many great evils and miseries hee hath delivered us; with how great patience he hath suffered us; and how greatly and lovingly hee hath dealt with us; with all his

other benefits, which be also innumerable.

And thus by considering and pondering very much in the consideration of these things, our heart shall by little and little be enkindled and enflamed in the love of such a mercifull and bountifull loving Lord. For if the very wild and savage Beasts, doe love their Well-willers and Benefactors; and if gifts (as it is commonly said) doe breake the hard and stony Rockes; and if that man that findeth benefits, findeth wicball (as the Philosopher saith) *Chaines whereby to take and binde mens hearts*: what heart is there then so stony hard and savage, that considering the passing bountifull goodnesse and greatnesse of all these inestimable benefits; is not enkindled and enflamed in the love of our mercifull and loving Lord, that hath bestowed them upon us?

How Almighty God will helpe him, that helpeth himselfe.

ADde also hereunto, that when a man considereth these things attentively with himselfe, and endevoureth with the grace of God to doe so much as he is able to doe for his part; Almighty God will then also do that, that appertaineth unto him, that is, Almighty God will move him, that moveth himselfe, and helpe him that helpeth himselfe: by helping our consideration with the light of the holy Ghost, and with the gift of understanding; the which the more it penetrateth and understandeth all these reasons that induce us to the love of God, the more doth it enkindle and enflame us in the same love of him.

For like as that everlasting Light and Word of the Father, is not a barren word, but a fruitfull

Word; which together with the Father produceth the holy Ghost, which is a love consubstantiall; even so doth this Light and Word of God worke in our hearts, by enkindling and inspiring this love of God in them.

How vehement acts of Charity, are a meane to increase Charity.

THis may bee yet confirmed and declared more plainely by another reason. For it is manifest, that although this vertue of Charity doe grow and increase (as we have said) with the acts of all other vertues, being done in the state of grace; yet doth it chiefly increase with her owne proper acts, when such acts be vehement. For like as by writing well, and with an earnest care and diligence, a man attaineth to bee a good Writer; by painting, a Painter; and by the exercise of singing, a Musitian; even so like-

wise

wise by loving, he may become a Lover, I meane hereby, that like as the use of writing well, causeth a man to be a good Writer; and of painting well, a good Painter, &c. even so likewise the use, exercise, and continuance of loving much Almighty God, maketh a man at length to become a great lover of God. For albeit this heavenly hability and vertue, be the gift of God, and a thing which he infuseth, powreth, and worketh in our soules, yet nevertheless he worketh this by this meane, I meane hereby, that as well the vertues infused into our soules by Almighty God, as the vertues acquisite, (to wit, the vertues that be obtained by our owne labour and industry) doe both of them grow and increase with the exercise of their owne acts, although in a different manner.

The use, exercise, and continuance of loving much Almighty God, maketh a man become a great lover of God.

Whereupon wee may inferre thus much, that the more a man shall multiply the acts of the

love of God, and the more he shall exercise himselfe in that vertue of Charity, and the longer he shall endure and persevere in this worke of love, the more shall this heavenly gift of Charity be rooted and fortified in him. But now how can this be done without the exercise of Consideration? How can the will be occupied in loving of Almighty God, unlesse the understanding be exercised in blowing, enkindling, and discovering unto it, the causes of the love of God?

For like as when two Horses draw in a Chariot, the one cannot goe forwards without the other: even so these two powers, to wit, the Will and Vnderstanding, be in such sort linked together, that ordinarily one cannot goe forwards without the other; (at the least, the Will cannot move without the Vnderstanding.) Thou seest now, good Christian Reader, how inwardly

and

and entirely the exercise of Consideration is annexed to the love of God. For so much as a man can never (or very hardly) set himselfe to love, unlesse hee doe also consider, or have before considered such things as may move him unto this love.

Besides, it is very needfull for us, to use some exercise of Consideration, not onely for the increasing of this vertue of Charity, but also for the preservation of the same: that is to say, Consideration is necessary, not onely that Charity may increase, but also that it may not faile and decrease, among so many contradictions and stumbling blockes, as it hath in this fraile and miserable life. We see that a fish being out of the water dieth forthwith: and a drop of water being out of the Sea, is quickly dryed up: and the fire being out of his naturall Region, is incontinently consumed; unlesse there be some care and diligence

ligence used to feed and maintaine it, by putting oftentimes wood unto it, wherewith to preserve it. Now the very like need hath the fire of Charity also to preserve it in this life, where it is as it were a Stranger and Pilgrim. And the wood wherewith it must be preserved, is the Consideration of the benefits of Almighty God, and of his perfections. For each one of these things being well considered, is as it were a faggot or a firebrand, that enkindleth and enflameth this fire of the love of God in our hearts.

Charity is as it were a stranger in this transitory life.

Wherefore it behoveth us to nourish and maintaine this fire of Charity, oftentimes with the wood of Consideration, that this diving flame may never faile in us. According as Almighty God hath signified in the Law, when he said, *Upon my Altar* (which is the heart of the just man) *there shall be alwaies fire.* And there-

Levit. 6. 12.

fore

fore let good diligence and care bee taken every day in the morning, to maintaine this fire of Charity with wood, (to wit, with the Consideration of all these things) that by this meane it may be alwaies preserved. And so is it said in the Psalme: *Through my meditation, there is enkindled a fire*, to wit, the fire of Charity.

That all vertues may be lost by discontinuance, and want of use and exercise of them.

THis necessity of Consideration may bee proved by another reason also. For we see by experience in all abilities and graces, both such as are naturall, as those also that are acquisite (I meane, gotten by our owne travaile and industry,) that like as they increase by use and exercise: even so are they also forgotten, if we leave to exercise them.

And

And this we ſee plainely verified, even in ſuch things as bee very naturall, and cuſtomably uſed. For what thing is more uſuall then the tongue and language, which a man is enured and acquainted withall, even from his Mothers paps, and yet may it bee forgotten in time, if it be not uſed and exerciſed? But what ſpeake I of the tongue? ſeeing it happeneth ſome times, that when a man hath lien ſicke in his bed but onely foure or five moneths, he can ſcarcely afterwards frame himſelfe to goe againe when hee riſeth, notwithſtanding that going is a thing ſo naturall and ſo accuſtomably uſed. Now, if the abilities which be ſo naturall and ſo much exerciſed, doe ſo much decay when they bee not uſed, what will the ſupernaturall abilities doe, which are but as it were certaine props and ſtayes adjoyned unto us, to ſupply the defects of nature? And if Charity

ty with all other vertues infused, be in like manner to be reckoned in this account: in what ease then shall we be, if wee doe but very seldome or never exercise our selves in them? For if that thing that is even naturall, will be lost for want of exercise, how much more will that be lost that is supernaturall? And if that thing may be lost that is fast riveted even in our very bowels, what shall that doe, that is but as it were onely fastned unto us with little pinnes? Againe, if it be true that all amity and friendship is both preserved and increased, by meanes of familiarity and communication: and by the want thereof is utterly quenched and lost, (according as *Aristotle* affirmeth) what shall then become of those persons that have no manner of communication with Almighty God at all? And what can we hope of them that doe never speake with him, nor

he

hee with them, nor so much as thinke, consider, or treate of any heavenly matter?

Thou seest then (deare Christian Brother) of how great importance the exercise of Consideration, and communication with Almighty GOD is unto us, for the preservation of this vertue of Charity.

How Consideration helpeth Devotion, and all other vertues affective.

Sect. IV.

THe helpe of Consideration is no lesse behovefull to be had for all such vertues as are called affective: that is, appertaining to the affection, whereof wee have made mention before. Among which vertues, one of the most principall is, Devotion; which is a certaine heavenly ani-

What Devotion is.

lity

ity and gift, that enclineth our Will to desire all such things with great affection and earnestnesse, as appertaine to the service of Almighty God, which is one of the things that man hath most need of, in this state of nature corrupted. For we see by experience, that men doe sinne, not so much for want of understanding, as for want of will: I meane hereby, that they sinne not so much for want of knowledge what is good, as for that they are unwilling to doe the thing that they know to be good. And this unwillingnesse proceedeth not of the nature of vertue, (which of it selfe is most sweet, delectable, and very agreeable to the nature of man,) but of the corruption of man.

Now, considering that this defect of our Will, is the very chiefe and principall impediment we have to hinder us from vertue and goodnesse, our principall

Our owne will is the principall impediment that

hindereth us from vertue,

cipall care must be to seeke a remedy for the curing of this defect; for which purpose, one of the things that helpeth us most, is Devotion.

The wonderfull effect that devotion worketh in a man.

For Devotion is none other thing but a heavenly refreshing, and a blast or inspiration of the holy Ghost, that breaketh and maketh his way thorow all these difficulties, shaketh off this heavinesse, cureth this lothsomenesse of our Will, and causeth us to have a taste and savour in that thing, that was otherwise unsavoury, and thereby maketh us very prompt, agile, and quicke unto all goodnesse. And this wonderfull effect of Devotion, the servants of God doe daily try, and perceive by experience in themselves, at what time they have some great and singular Devotion. For then they finde themselves more willing and lusty unto all labour and paines, then they be at other times. And

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then it seemeth that the youth of their soules rejoyceth, and is renued; and then they try by experience in themselves, the truth of those words of the Prophet, where he saith, *They that trust in the Lord, shall renue their strength: they shall take wings, as it were of an Eagle, they shall runne and not bee weary; they shall goe and not faint.* Psal. 103 5. Esay 40. 31.

That Devotion is a continuall spring of good and holy desires.

DEvotion hath also another property, which is, to be as it were a certaine fountaine, and perpetuall spring of good and holy desires. For which cause in the holy Scriptures, it is commonly called an oyntment, which is compounded of many sundry sorts of odoriferous spices, and thereby yeeldeth out from it many sweet odours. Now the very Cant. 1. & 4.

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like operation hath deuotion also, for the time it endureth in our hearts, for so much as it wholly spreadeth it selfe abroad into a thousand sundry kindes of holy purposes and desires, the which the more they increase and are dilated, the more doth the stenches of our appetite decrease and diminish, which are the evill desires that proceed from the same. For like as the evill savour in a sicke mans Chamber, is not so much perceived when there is a little Frankincense or some other odoriferous thing burnt therein: even so the savour of our evill desires is not so much perceived, so long as the most sweet savour of this precious ointment continueth within us.

And for so much as it is certaine, that all the corruption of our life, commeth of the corruption and stench of our appetite, and of the evill desires that proceed from the same; it shall bee

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our part therefore, to use great diligence in procuring this heavenly oyntment of devotion, which is of very great force and efficacy, to diminish and consume this pestilent corruption.

And in like manner, as Consideration serveth in all the premises, even so doth it also serve and further all the other vertues before mentioned; which are, *The feare of God: The sorrow for our sinnes: The contempt of our selves*; wherein consisteth the vertue of *Humility and Thankesgiving unto Almighty God for his benefits.*

For (as we have said before) there can be no good affection in the Will, unlesse it proceede of some consideration of the understanding: For how can a man have sorrow and contrition for his sinnes but by considering the filthinesse & multitude of them? The losse wee receive by them? The hatred Almighty God conceiveth

ceiveth against them? And with all, how polluted the soule of man remaineth by reason of them?

Againe, how can a man stir up his heart unto the feare of God, but by considering the Highnes of his Majesty, the greatnesse of his Iustice, the profoundnesse of his Iudgements, the multitude of his owne sinnes, with other the like things? How can a man humble and despise himselfe with all his heart, unlesse he consider the great number of his owne frailties, infirmities, fals, and miseries?

S. Bernard. For if Humility be (as S. *Bernard* affirmeth) the contempt of our selves, which proceedeth of the knowledge of our selves, it is manifest, that the deeper a man shall wade by meanes of Consideration into this knowledge of himselfe, and the more hee shall digge into this dunghill, the better and more truely shall hee understand

derstand what he is of himselfe, and the more shall he contemne and humble himselfe.

Now to speake of thanksgiving unto Almighty God for his manifold inestimable benefits, out of which doe proceed those songs and praises of God (which is a principal part of true Religion) from whence (I say) doth this rendring of thankes proceed, but from the profound consideration of the same benefits? For the more a man shall by meanes of Consideration penetrate, and understand the greatnesse and excellency of Gods benefits, the more is hee provoked to praise, and give thankes unto Almighty God, with all his heart for the same.

I doe here also passe over the contempt of the world, and the hatred of sinne, with other the like vertuous affections, which next after Grace, doe proceed of this exercise of Consideration, which

ceiveth againſt them? And withall, how polluted the ſoule of man remaineth by reaſon of them?

Againe, how can a man fit up his heart unto the feare of God, but by conſidering the Highnes of his Majeſty, the greatneſſe of his Iuſtice, the profoundneſſe of his Iudgements, the multitude of his owne ſinnes, with other the like things? How can a man humble and deſpiſe himſelfe with all his heart, unleſſe he conſider the great number of his owne frailties, infirmities, falls, and miſeries?

S. Bernard. For if Humility be (as S. *Bernard* affirmeth) the contempt of our ſelves, which proceedeth of the knowledge of our ſelves, it is manifeſt, that the deeper a man ſhall wade by meanes of Conſideration into this knowledge of himſelfe, and the more hee ſhall digge into this dunghill, the better and more truely ſhall hee understand

derstand what he is of himselfe, and the more shall he contemne and humble himselfe.

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I doe here also passe over the contempt of the world, and the hatred of sinne, with other the like vertuous affections, which next after Grace, doe proceed of this exercise of Consideration, which

which is the spurre and provoker of them all; and the eye wherewith the Lampe of all these vertues and good affections, and of other the like graces, are still nourished and maintained.

How Prayer joyned with Consideration, helpeth all the vertuous affections.

SECT. V.

PRayer likewise when it is joyned with Consideration (as ordinarily it is wont to bee) helpeth no lesse then Consideration it selfe: yea, sometimes it helpeth much more. For Consideration commonly is not occupied any further, but onely about enkindling of some one of the vertuous affections; but Prayer when it is attent and devout, is withal accompanied with spi-

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rit and fervency of mind, is wont to stir up all these vertues aforesaid. For when the soule presenteth her selfe before Almighty God, with an earnest great desire to appease his wrath, and to desire him of mercy, then there is no stone so hard, that it is moved hereunto.

I meane hereby, that there is no holy affection, but that it is then wholly exercised and imployed to this purpose. And it fareth in this case as it doth with a good and loving Wife, that hath a desire to pacifie her Husband when shee perceiveth him to be angry; in which cases, they are wont to omit no meanes they can devise, that may any wise further the matter.

The Office and effects of Prayer.

IN the exercise of Prayer, the religious soule accuseth her-

ſelfe before Almighty God; there (with the Publican) ſhe is confounded; and aſhamed for her ſins and offences: there ſhe purpoſeth an amendment of life; there ſhe humbleth her ſelfe, and trembleth before the ſupreme Divine Majeſty. There ſhee beleeveth; there ſhe hopeth; there ſhe loveth; there ſhe adoreth; there ſhe giveth thankes for all benefits; and there ſhe offereth Sacrifice unto Almighty God, both for her ſelfe, and for all her neighbours. All theſe things be performed in a devout Prayer.

And becauſe the habits of vertues doe increaſe with the exerciſe of their acts, hereof it proceedeth, that the ſoule by meanes of this exerciſe of Prayer, remaineth very much beautified, and perfitted in theſe vertues, as *Laurentius Juſtianus* affirmeth in theſe words: *In true and earneſt Prayer, the ſoule is cleanſed from ſinne: Charity is nourished: Faith*

is illuminated: Hope is strengthened: the Spirit is comforted: the Bowels are mollified: the Heart is quieted: Truth is discovered: Temptation is overcome: heauinesse is put to flight: the senses are revived: the strength that was weakened, is repaired: luke-warmnesse is abandoned: the rustinesse of vices is consumed: and in this exercise the lively sparkles of Heauenly desires doe arise, and shew themselves, among which burneth the flame of the love of God.

By this wee understand, that Prayer is a most convenient exercise, for that man that mindeth to reforme his manners and life, and to change himselfe into another man; as our Saviour hath plainely signified unto us, in the mystery of his glorious Transfiguration, whereof S. *Luke* writeth thus; *That as he was Praying in the Mount, hee suddenly Transfigured himselfe in such wise, that his face shined very bright like*

Luke 9. 28.

like the Sunne, and his garments became white, like snow.

Why our Saviour would Transfigure himselfe rather at the time of Prayer, then at any other time.

OVr Saviour could right well have transfigured himselfe at other times then at Prayer, if it had pleased him; but he would of very purpose be transfigured whiles he was at prayer, to signifie unto us in the transfiguration of his body, what vertue Prayer hath to transfigure our soules; that is, to make them to lose the customes of the old man, and to clothe them with the new man, which is created after the Image of God. There it is, where the understanding is illuminated with the beames of the Sunne of Iustice, and where the garments and ornaments of the soule are renued, and become whiter then snow.

Prayer hath great vertue to transfigure our soules.

know. That is the very thing, that Almighty God signified to holy *Job*, when he said; *What? Is it by thy wisedome that the Hawke renneth and changeth her feathers, when shee beateth her winges against the South?* Certainely, it is a thing greatly to be wondered at, that this Bird knoweth how to cast off her old feathers, and how to feather her selfe with new. And that for this purpose, she seeketh the hot ayre of the South, that with the heate thereof her pores may bee opened, and with her moving, the old feathers fall off, and so give place to the new that begin to spring out. But how much more wonderfull is it, to see a soule unclothe her selfe of *Adam*, and to put on Christ? To change the conditions of the old man, and to adorne her selfe with the conditions of the new man? Now this change that is so wonderfull, is then wrought, when the devout

Iob 39. 29.

ſoule turneth himſelfe to the South, and there beateth her wings in the ayre. And what is it to turne herſelfe to the South, but to lift up her ſpirit to the Conſideration of the Eternall light, and to the beames of the true Sonne of Iuſtice?

And what is it to beat the wings in the ayre, but to be there ſighing and panting with heavenly affections and deſires, calling upon Almighty God with great anguiſh of minde, and deſiring moſt humbly his favour and grace? For then bloweth the ayre of the South, that is, the Heavenly refreſhing of the holy Ghoſt, who with his temperate heat and ſweet moving, ſtrengtheneth and helpeth us, to caſt off all the old feathers of the old *Adam*, that they may give place to the new feathers of vertues and holy deſires, which there doe begin to grow and bud out. And this is that thing *Eccleſiaſticus* ſignified

signified by other words, when he said: *They that feare the Lord will prepare their hearts, and sanctifie their soules before him.* Eccles. 2. 18.

The which is principally done in the exercise of devout Prayer: For there it is, where the soule presenteth her selfe most familiarly before Almighty God (as Saint *Bernard* saith) And there it is, whereby approaching neere unto the everlasting light, shee seeth more clearely her owne defects, and so bewaileth and accuseth them, and seeketh remedy for them, desiring the Lord of his grace, and fully purposing an amendment on her part: and thus by little and little, she sanctifieth and amendeth her life.

Thou seest now good Christian reader, what a great helper this exercise of Consideration is, towards the obtaining of those most high and excellent vertues, which are (as we have said) peculiar to a Christian man.

How Consideration helpeth towards the obtaining of the foure Cardinall vertues: which be Prudence, Justice, Fortitude, and Temperance.

SECT. VI.

BEsides, Consideration helpeth also (after a sort) towards the obtaining of the other foure vertues, called Cardinall vertues: which be Prudence, Iustice, Fortitude, and Temperance, as Saint *Bernard* plainely affirmeth in his Booke of Consideration, by these words; *First of all* (saith he) *Consideration purifieth and cleanseth the very fountaine from whence it proceedeth which is the Soule. Besides that it governeth our naturall passions, it directeth our workes, it correcteth our faults, it frameth our manners, it beautifieth and directeth our life:*

The wonderfull effects of Consideration.

to

to be short, it giveth knowledge to a man, of things both Divine and humane. It is Consideration that distinguisheth things confounded, it recollecteth those that be scattered abroad, it searcheth secrets, it seeketh for truthes, and tryeth and examineth such things as are indeed but apparant and counterfeit. It is Consideration that disposeth for the time to come, and thinketh of the time past, providing for the one, and bewailing the other, that so nothing may remaine without correction, and due chastisement. It is Consideration that in the middest of prosperity foreseeth adversity, and therefore is not dismaid when it commeth: for that it hath prevented the same beforehand with Consideration. Of which two things, the one appertaineth to Prudence, the other to Fortitude.

It is Consideration that setteth downe as a Iudge, to give sentence betweene pleasure and necessity, and appointeth to every of them their

bounds and limits: giving to necessity that which is sufficient, and taking from pleasure that which is superfluous; and in so doing, it maketh and formeth the vertue of Temperance, whereunto this Office appertaineth.

Thus farre bee the words of Saint *Bernard*, whereby thou maiest perceive, how great and generall a helpe Consideration is, towards the obtaining of these vertues.

How Consideration helpeth to resist vices.

SECT. VII.

COnsideration doth not onely helpe to obtaine vertues, but also to resist the vices that bee contrary unto them. For what kinde of temptation is there, against which a man doth not fight, with the weapon of Prayer and

and Consideration? For although it be most necessary to use other weapons for this purpose, as fasting, almes-deeds, afflicting of the body, and keeping it under, and to eschew the occasions of evils, with other like things: yet at a sudden, what other weapon can be devised more ready, and as it were, ever at hand, then Prayer and Consideration? With what other weapons doth the just man fight, and overcome in these battailes, then with them?

If he be assaulted with the cogitation of carnall pleasure and delight, hee hideth himselfe wholly in the holes of the Rock, that is, in the precious wounds of our Saviour Christ crucified. If he be assaulted with anger and desire of revenge, hee thinketh upon the wonderfull patience and meeknesse of our Saviour Christ, and upon those sweet words he spake, when he desired pardon on the Crosse for those very

very persons that crucified him.

If he be inticed with gluttony and delicious fare; if he be allured with the desire to lye in a soft bed, and to lead a delicate and wanton life, hee lifteth up his eyes, and considereth the bitter gaule and vineger, which that Fountaine of Life, our sweet Saviour Christ dranke upon the Crosse, and also the hard bed of the Crosse whereupon he died: and the painefull and austere troublesome life which hee led for our sakes. When hee beginneth to be puffed up with pride, he considereth the greatnesse of our Saviour Christs humility. When hee is moved with covetousnesse, he considereth the extremity of the poverty of our Saviour Christ. When sleepe and slothfulnesse maketh him to become heavie and dull, he considereth the painefull watchings and travailes that our Saviour endured for us in his prayers.

When

When he is wearied with the troublesome labours and paines of this present life, hee considereth the greatnesse of the heavenly treasures, and glorious delights, which he shall receive in the life to come. When hee is tempted with the fickle pleasures and delights of this miserable world, he considereth the everlastingnesse and bitternesse of the horrible paines and torments of Hell fire.

When hee is molested and wearied with the Crosse, hee thinketh upon the vertuous examples of the Martyrs, of the Apostles, and of the Prophets, and with the consideration of that which is past, he causeth all that he doth presently, to seeme little unto him. And when it so happeneth, that with all these defensives he cannot well sustaine the weight of his burthen, he addeth unto them the diligence of Consideration, the voyce of Prayer,

calling and crying with great anguish of minde upon Almighty God, who (be you well assured) will never forsake them that call upon him, but promiseth that he will give eare unto them; and hath given us very manifest and sundry examples, that hee never forsooke them that called upon him with all their hearts.

This is that, which the holy Prophet King *David* affirmeth in many places he did, when he saw himselfe compassed about with the snares of his enemies, and with tribulations, saying; *I cryed unto the Lord with my voyce: with my voyce I prayed unto the Lord. I powred out my meditation before him, and declared mine affliction in his presence.*

Psal. 142. 1, 2.

How

How Consideration excluderh not other particular helpes unto vertues.

SECT. VIII.

HOwbeit, let no man for all this imagine, that hereby is excluded the particular labour and study, that is to be used about every one of the other vertues, for that Consideration is so great a helpe to obtaine them; For so much as generall helpes doe not exclude the particular helpes that be required in every thing. And the generall helpes required towards the obtaining of all vertues, are not onely Consideration, but also Fasting, Prayer, hearing of the Word, receiving the Sacrament of the body and blood of Christ, with other the like vertues, which be generall helpes and provocations unto all vertues.

Note the generall helpe unto all vertues.

tues. But besides these generall helpes that doe give light to the understanding, and moove the will to goodnesse; it is very requisite also to use the proper exercises of the same vertues, whereby to roote, and make the habites of them more perfect by use, and to cause a man to have a more promptnesse and facility in the exercise of good workes. For otherwise, like as the sword that never commeth out of the scabbard, is commonly very hard to bee drawne out at the time that a man hath need to occupy it: even so whosoever doth never exercise himselfe in the acts of vertues, shall never be prompt or quicke in doing them, when he shall have need to use them.

And although Charity be the greatest and most generall helpe wee have unto all vertues, yet Consideration is, as it were, the generall instrument of Charity, whereby to attaine unto all good-

nesse,

nesse, as we have here declared. And therefore, like as the soule is the first beginning of all the workes of man, and yet it useth naturall heat, as a generall instrument unto all such things as it doth: even so is Charity the beginning of all our good workes, and yet Charity useth Consideration and Devotion, as generall instruments to bring them to passe.

Charity is the beginning of all our good workes.

So that it is no derogation to Charity, to give this preheminence unto these vertues: for so much as this preheminence belongeth unto Charity, as to the Mistris and principall agent: but to Consideration and Devotion, as to her instruments and helpers.

How

How the exercises of Prayer, Consideration, and Meditation, &c. appertaine not onely to Clergie persons, (though principally unto them,) but unto the Laitie also.

Sect. IX.

BVt peradventure thou wilt say, that these exercises of Prayer, Consideration, and Meditation, doe appertaine onely unto Clergie persons, and not to the Laitie. True it is, I grant, that these exercises doe principally appertaine unto Clergie persons, by reason of their state and profession of life: but yet nevertheless, the Laitie are not excused of using the exercise of Prayer, if they minde continually to preserve themselves, and to live in the feare of God, without committing any deadly sinne. For the

he Laity are bound to have Faith, Hope, Charity, Humility, he feare of God, Contrition, Devotion, and an hatred against sinne.

What Laymen are bound to have.

Now seeing all these vertues be for the most part vertues affective, (as we have already declared) which affections must necessarily proceed of some consideration of the Vnderstanding; if this Consideration be not exercised, how shall these vertues be preserved? How shall a man helpe himselfe by Faith, if hee doe not sometimes consider such things as his faith telleth him? How shall he bee enkindled in Charity, and strengthened in Hope? How shall he bridle himselfe with the feare of God? How shall he be moved to Devotion, to sorrow for his sinnes, and to the contempt of himselfe, (wherein consisteth the vertue of Humility, which appertaineth unto all kinde of persons) if he doe

doe not consider these things, wherewith these affections are wont to be enkindled, according as we have Before declared?

Neither ought a man to passe over these things in the exercise of Consideration, with too much speed and in post haste. For among the miseries of mans heart one of the greatest is, that it is so sensible to understand the things of the world, and so unsensible to understand the things appertaining unto Almighty God; insomuch that unto the one, it is as it were a very dry Reed: and to the other, as it were greene wood, that cannot be set on fire and enkindled, but with very great labour and travaile.

Wherefore wee must not in our exercise of Consideration, passe over these things in such haste, but stay, and pause for a time in them, more or lesse, according as the holy Ghost shall instruct us; and according also,

as

as the businesse and occupations of every man in his state and vocation of life shall give leave. And it is not a matter of meere necessity, to have certaine times appointed every day for Consideration.

Vnto these things ye may adde furthermore, the dangers of the world, with all the great difficulties men have, to preserve themselves without deadly sinne, in a body so evill disposed, and in a world so dangerous, and among so many enemies, as wee have continually assaulting us on every side. And therefore, if for that thou art no Clergieman, thy state of life doe not binde thee unto so much exercise of Prayer and Meditation: yet the greatnesse of the danger wherein thou livest in the world, must needs binde thee to use some exercise therein.

The state of a Clergie man, I confesse, is greater then thine, but

Note why the Laitie live in more danger of falling into deadly sin then the Clergie.

but thy danger of falling into deadly sinne, is also greater then his. For the Clergie man is protected and garded by his study, by obedience, by prayers, by fastings, by saying daily divine Service, by the austerity of his Ministry, by good company and holy conversation, and by all other spirituall exercises: but the Layman living, practising, and dealing daily and hourely in the throng and presse of the world (besides that he is destitute, and unprovided of all these great helpes and safegards) he is compassed about on all sides, with Dragons and Scorpions, and treadeth alwaies upon Serpents and Basiliskes: I meane, the dangerous conversation with wicked persons, and the continuall occasions and temptations of falling into deadly sinne, both at home and abroad, within himselfe, and without himselfe, both at doores and at windowes, and

hath

hath a thousand severall devilish engines and snares, laid to entrap him at all times both day and night.

Among all which dangers and temptations, for him to keepe his heart pure, and his eyes chaste, and his body cleane, in the midst of the raging fires of youth, of naughty company, of lewde conversation, and among so many evill examples of this wicked world, where there is scarcely heard one word of God; but rather jesting and scoffing at all such as be given to vertue and godlinesse, it is one of the greatest wonders that Almighty God worketh in the world. Wherefore, if the Clergie man ought to be alwayes armed, because he is by his profession a man of warre: Even so must the Lay-man bee armed also, by reason of the great perill and danger he liveth in. For as well doe they goe armed, that have enemies, as those that

that bee Souldiers, and men of warre.

The Souldiers goe armed by reason of the bond and duty of their profession; and the others goe armed by reason of their necessity. Among which Spirituall weapons we doe not onely place Prayer, Consideration, and Meditation; but also Fasting, diligent hearing of the Word preached, reading of devout Bookes, often receiving of the holy Sacrament, avoyding evil company, resisting the occasion of sinnes, with all other bringing under of our rebellious bodies.

All which things be as it were a certaine brine and pickle, to keepe and preserve this corruptible and evill inclined flesh of ours, that it breed not Wormes and stench in it. For undoubtedly, since the corruption of originall sinne, it is the greatest and hardest matter of the world, for men to keepe themselves any long

long time without deadly sinne, living in such a corrupt and dissolute wicked world as this is. For if those very persons, that doe use all the spirituall helpes and exercises, are, all that notwithstanding, much molested with the feare and danger of falling into deadly sinne; what shall become of those, that doe never use any of all these spirituall exercises scarcely in all their life?

And if the holy King *David*, and many other Saints (that lived so warily and vertuously, and went armed with so many Spirituall weapons) did notwithstanding take such great falls, at what time the occasions of sin were ministred unto them, what shall become of them (trow yee) that make none account at all of any of these Spirituall exercises?

An Answer to an Objection, that some slothfull Christians doe make against the holy exercises of Prayer, Meditation, and Consideration, saying; that they are bound to no more, but to keepe and observe the Commandements of God, and of his Church.

Sect. X.

BVt thou wilt say, I am not bound to keepe any more then the Commandements of Almighty God, and of his Church. True it is, I grant. But yet to keepe well this wall, wee have need of a Fore-wall or Bulwark; and to keepe this vessell, we have need of a Cup-bord to keepe it in; and to raise up this building, we have need of a scaffold, and other engines to raise it up withall. I meane hereby, that to keepe the

the Law of God, we have need of many things, to strengthen and encourage our hearts for the keeping and observation of the same Law.

For if the Nature of man were in so good plight as it was before sinne, then were it a very easie matter to fulfill our duty herein; but now (alas) having so many lets and contradictions, we have need ever to have two Cares, the one how to keepe the Law of God; and the other how to strengthen our heart, that it may overcome the impediments and contradictions that doe hinder us from fulfilling the Lawes and Commandements of God.

When the Children of *Israel* returned from the Captivity of *Babylon*, they went about to build *Jerusalem* againe, and they intended to doe nothing else but onely to build; but because the borderers round about them, sought to hinder them in their Nehem. 4.7.

building, their labour and travell was thereby doubled. So that they were constrained to appoint the one part of the people to attend to the building, and the other to fight and drive away their enemies from the wall.

Now in our case, whereas there bee so many enemies that doe daily and hourely seeke to hinder us in this Spirituall building of vertues; the Devils on the one side, with a thousand subtill snares and deceits; the world on the other side, with a thousand kindes of scandalous offences and evill examples; and the Flesh in the midst, with divers and sundry kindes of appetites, which bee so fiery and so contrary to the Law of God, (for God requireth Chastity, and the flesh longeth after sensuality; God requireth Humility, and the flesh seeketh after vanity; God would have Austerity of life, and

the

the flesh hunteth after delights and pleasures:) if now there be no Spirituall weapons exercised to drive away these enemies; if there bee no medicines used to cure this corrupted Flesh, how shall a man keepe Chastity among so many dangers? Charity among so many scandalous offences; Peace among so many contradictions; Simplicity among so many malicious deceits; cleanenesse of life, in a body so filthy: and Humility, in a world so much given unto pompous pride and vaine-glory.

Now to cure this Flesh, and to make resistance against these enemies, that doe hinder us in this building of vertues, wee have need of other vertues. Some to carry the burthen, and some others to helpe us to carry the same. For the vertue of Chastity fulfilleth the burthen of the Commandement, which saith; *Thou shalt not commit Adultery*: but

Fasting, Prayer, avoyding of occasions of sin, and other the like holy exercises, doe helpe to mortifie the flesh, that it may be the better able to beare this burthen.

All which vertues, although they bee not alwayes of precept and bounden duty, yet are they oftentimes of very necessity, and bounden duty to bee exercised, whensoever the danger we bee in is so great, that it requireth the exercise of them, for the keeping and fulfilling of the Commandements.

But among these vertues, and defensives (that doe helpe us to observe the Commandements) one of the most principall is Prayer. For Prayer is a principall meane to obtaine Grace, which is the thing that is of chiefest force, to sustaine the burthen of the Law of God.

Eccl. 35. 1. And therefore *Ecclesiasticus* saith, *He that keepeth the Law, multi-*

multiplieth Prayer. For whereas he seeth by experience, that none can keepe the Law of GOD (by the observation whereof everlasting glory is obtained) without the Grace of God, hee helpeth himselfe by Prayer to obtaine Grace, by meanes whereof hee may bee able to keepe the Law of God.

Math. 19. 17.

The Law commandeth us to be Chaste. But besides this, the Holy Ghost addeth, and saith by the Wise man: *Vnderstanding that none could bee chaste, vnlesse thou (O Lord) diddest giue him grace for the same, and it was a great point to know whose gift it was, I went vnto the Lord, and I demanded of him this grace with all my heart.*

Sap. 8. 21. 1 Cor. 15. 10. Phil. 2. 13 & 4. 13.

Whereby thou maiest see (according as we declared in the beginning) that the Wall hath need of a Fore-wall or Bulwarke, and the Vessell hath need of a Cupboord to keepe it in; and some

vertues have need of other vertues to defend and guard one another.

Now if this be true, that thou art bound to keepe the Law of God, and not to commit any deadly sinne, it is good reason that thou doe seeke out all such meanes as may helpe thee to keepe the same Law, and to preserve thee without deadly sinne.

The which meanes, although generally they be but of counsell, yet sometimes they may bee of precept, when the necessity of exercising them (as wee have said) is so great, that without the use of those meanes, the very Commandements themselves cannot be kept and fulfilled, as all the learned Divines doe affirme.

Howbeit every Christian, that hath an earnest desire of his salvation, ought not to expect and delay the seeking for these remedies, untill the very last and extreme

treme danger, when the knife is already at his throat; but hee ought to make good provision and to furnish himselfe before hand, by meanes of these foresaid Spirituall exercises, that he may live more safe and secure, from the peril of breaking Gods Commandements.

Of the matter of Consideration.

SECT. XI.

HAving now spoken both of the profit and necessity of Consideration, and our hearts being now well affected herewith towards this vertue, let us begin to treate of the matter of Consideration, which consisteth of certaine Godly and devout Considerations, which are of greatest force to induce us to the love and feare of God, to the abhor-

ring of sinne, and contempt of the world. For which purpose there be no Considerations better, nor of greater force and efficacy, then those that are taken out of the principall Articles and mysteries of our Faith; as the bitter Passion and Death of our Saviour; the remembrance of the terrible Day of Iudgement; of the horrible torments of Hell; of the glory of Heaven; of the benefits of Almighty God; of our sinnes; and of our Life and Death; for every one of these points being well weighed and considered, bee able to provoke our hearts very much to all the effects above mentioned.

These very points *Bonaventure* hath treated, in a Booke that hee intituled *Fasciculum*, and hath devided them into the seven dayes of the Weeke. And thus he did, that a man might have every day new food for the Soule, and new provocations to

to

to vertue, and so avoid the tediousnesse that he should otherwise have, in thinking alwayes upon one same matter.

And for this cause it seemeth good unto mee, to follow that same division, and if there bee any that shall not well like of this division, but will follow some other, he is at free liberty to doe, and hath also examples to follow therein: for it importeth not much, what order and division he follow in the same, And surely that is the best order to be used in these matters, that each man findeth to bee best for himselfe, and wherein he taketh most profit and commodity.

That the Word of God, and the Consideration of Heavenly matters, be the food of our Soules.

MOreover, I thought it expedient, considering that the

the food and sustenance of our soule is the Word of God, and Consideration of heavenly matter, (for therewith is our soule susteined in the Spirituall life, which consisteth in the love and feare of God) that like as wee give ordinarily to our bodies the refection twice every day, to preserve it from fainting in this life; even so we should also give to our soule her ordinary refection twice every day, that she faile not in her life. Howbeit that is not a thing of bounden duty, nor of precept: but onely of wholsome counsell, especially considering, that the holy Saints, Prophets, and Apostles, have used this exercise more oftentimes.

Dan. 6. 10. We read, that the Prophet *Daniel* withdrew himselfe to this exercise three times a day; and the Prophet *David* also used to praise God seven times in the day. And for this cause have we here assigned two kindes of Medita-

Psal. 119. 164.

ditations: The one for the Morning, which treateth of those points and matters here before mentioned: The other for the Evening or Night, which treateth of the most bitter Passion of our Redeemer.

But if any man shall have such want of time, or of devotion, that he cannot withdraw himselfe unto this exercise twice in the day, let him yet finde the meanes to withdraw himselfe thereunto at the least once in the day. And that hee may not lose the fruit thereof, he may exercise himselfe one weeke in the one sort, and another weeke in the other sort. And in so doing, he may taste and take profit of all these Godly instructions, which we have here set forth unto him.

Of

Of the Five parts that may bee exercised in Prayer.

CHAP. II.

1. Preparation.

BEfore we enter into Prayer, it is very requisite that we doe first prepare our hearts unto this holy exercise; following therein the manner and custome of Musicians, who use to temper and tune their Lute, Viol, or Instrument, before they play upon it. And therefore *Ecclesiasticus* saith; *Before thou Prayest, prepare thy selfe, lest thou be as one that tempteth God.*

Eccle. 18. 22.

To

To tempt God, is to desire that he should worke a miracle in such things as may be done by other ordinary meanes. Seeing therefore that the Preparatinn of the heart is such a principall meane to obtaine Devotion; hee that goeth about to obtaine it without this meane, sheweth himselfe to have a desire, that Almighty God should worke a miracle therein, the which, as *Ecclesiasticus* saith, is as it were a tempting of God.

What it is to tempt God.

2. *Reading.*

AFter Preparation, it followeth that a man doe reade that matter which hee hath to meditate upon that day, according to the division of the dayes of the weeke, which wee have made heretofore. And this manner of Reading is undoubtedly very necessary for such as are novices and yong beginners in this exercise;

exercise; untill such time as a man doe know what he ought to meditate upon.

3. Of Meditation.

AFterwards, when by the use and practise of certaine dayes, he is well instructed therein, then this reading shall not be so needfull; but that hee may forthwith proceed unto Meditation.

4. Thankes-giving.

AFter Meditation, there may follow out of hand a devout giving of Thankes to Almighty God, for all such benefits as we have received: the which ought evermore to accompany all our Prayers, according as the Apostle exhorteth us, saying; *Occupy your selves very earnestly in Prayer, watching therein with Thankes-giving.* Col. 4. 2.

For

For as Saint *Augustine* saith; What thing is there that we can better conceive in our hearts, better pronounce with our mouthes, and better write with our Pens, then this short sentence *Deo gratias*, Thankes bee unto God? Nothing can be said more briefly, nothing can bee heard more sweetly, nor understood more joyfully, or done more fruitfully.

5. *Petition.*

THe last part is Petition which is properly called Prayer, wherein wee desire of Almighty God all such things as are behoovefull, as well for the salvation of our selves, as of our neighbours, and of all the whole Church of God.

These five parts may be exercised in Prayer; and among other profits and commodities, that are wont to come thereby, this is one,

one, that the points being duely exercised, doe minister unto a man great plenty of matter whereupon to meditate; setting before him all those diversities of meates, that in case he list not eate of one, he may yet eat of another; and that when hee hath made an end of meditation in one matter, hee may forthwith enter into another, and so find variety of matter wherein to continue his meditation.

I know right well, that neither all these parts nor this order is alwayes necessary for all persons. Howbeit, this manner may serve very well for all such as are but novices and young beginners in this exercise, that so they may have some order and direction, whereby to direct themselves at the beginning. For certaine it is, that some things be necessary in the beginnig to teach an Art, which afterwards, when they bee once knowne are but super-

superfluous. And therefore, of any thing that shall be here treated, I will not that any man should thinke, that I intend to make the same a perpetuall law or generall rule. For mine intent is not in these Instructions to make any law, but onely to shew an introduction for the direction of all such persons as are but novices and beginners in this way, In wich course, after that they shall be once entred by following this introduction, then the very use and experience they shall have in this exercise, and much more the Holy Ghost will teach them each thing that they have to doe herein. The which being once said in this place, I desire it may bee understood in all the rest of this Booke.

Of

Of Preparation, which is a thing very requisite to be used before Prayer and Meditation.

Sect. III.

NOw it shall be requisite for us, to treat particularly of every one of these five parts aforelaid, and first of Preparation, which ought to goe before the other.

Preparation unto Prayer may bee made divers wayes.

We said even now, that it was needfull to use some preparation of our minde before we enter into Prayer. This Preparation may bee made divers manners of wayes. For a man may dispose himselfe unto Prayer, by calling to minde his sinnes and offences, and namely, such sinnes as he hath committed that present day, and he may accuse himselfe of them, and desire of the Lord pardon for them, according to

Preparation by considering our owne sinnes.

the

the saying of the Wise man, *The just man at the beginning is an accuser of himselfe.* Prov. 18. 17.

This manner of Preparation, seemeth to be as it were the pulling off of our hose and shooes to enter into the Holy land, and (as it were) the washing of our garments to goe to receive Almighty God, when hee commeth to treat with men, and to teach them his holy Law. Exod. 3. 5 Exod. 19. 10.

This manner of Preparation wee are taught to use even by Nature it selfe. For we see it is a common manner, that when we goe to request any benefit of any friend of ours whom we have offended, we doe first desire of him pardon and forgiveneſſe, before we demand any other thing of him.

This may be done sometimes with the heart onely, and sometimes by saying the generall Confession, or the fifty one *Psalme*; or some other like penitent Prayers.

ers. Wherein good heed must be taken, that these Prayers bee not said in poſt haſt, but with as great quietneſſe, attention, feeling and repentance of heart as we can.

Howbeit, a man ought not to ſtay over-long in this conſideration of his ſinnes, (as ſome perſons doe, that both begin and end herewith, yea, and paſſe all their whole life therein.) For albeit this conſideration of our ſinnes bee alwaies good (and at the beginning very neceſſary) yet it is meet that it bee with ſuch moderation, as that it occupy not that time which ſhould bee beſtowed about other better matters. Neither is it needfull in this exerciſe, for a man to conſider very particularly his ſinnes, and namely ſuch, as the remembrance whereof may move him to ſome evill cogitations: but it is ſufficient to make (as it were) a bundle of them all, and to

drowne

rowne them in the bottomlesse
ea of the infinite goodnesse and
ercy of Almighty God, with
ood hope to receive pardon
nd remedy of him for the same.

Wee may also prepare our
lves unto Prayer, by consider-
ing the Majesty and greatnesse
f that Lord unto whom we goe
o speake in Prayer. For this con-
deration will teach us, with
hat great reverence and humi-
ty, and with how great attenti-
n it behoveth such a miserable
reature as man is, to speake un-
o a Lord of so great Majesty as
lmighty God is, concerning a
atter of so great importance as
his owne salvation.

Preparation by considering the Majesty of God.

But that thou mayest under-
and somewhat of the Majesty
f Almighty God, thou must
onsider, that the Heavens, the
arth, and all that is Created, is
o more before the Majesty of
lmighty GOD, then a little
ummet, or (as the Wise man
saith)

Wisd. 11. 19.

faith) a graine of waight in the ballance.

Now if all Creatures bee no more then an Emet before him, what shalt thou then seeme to be before him, that art so small a part of the world? This consideration of the Majesty and greatnesse of Almighty God, is as it were a profound reverence, that the soule maketh within itselfe, before the throne of that supreame Majesty, at what time shee entreth into his Pallace to speak with him.

Math. 26. 39. *The Example of Christ teacheth us how to prepare our selves to Prayer.*

With this manner of Humility and reverence, the Sonne of God taught us to Pray, when making his prayer, hee cast himselfe prostrate upon the ground: giving us thereby to understand, how humble and lowly a man ought to be, and how much hee ought to consider of his owne baseneſſe and vilenes, whensoever he goeth about to speake unto Almighty God. With this spirit & humble reve-

reverence; a man may repeate those wordes of the holy Patriarch, where he saith; *I will speake to the Lord, although I bee but dust and ashes.* Gen. 18. 27.

Thus it is very good to consider before-hand, for what purpose and end we goe to pray unto Almighty God.

BVt above all this it shall helpe us very much in this Preparation, to consider well what we goe about to doe, when we settle our selves to Prayer. For if wee doe well consider it, wee goe to pray for none other purpose, but to receive the spirit of God, and the influences of his Grace, and and the joy of Charity and Devotion, wherewith we see how the soules of just persons are replenished at the end of their long and devout Prayers.

Now this being so, thou mayest perceive hereby, with how great

great Humility and reverence, and with how great attention and devotion, thou oughtest to come, when thou doest open the mouth of thy soule to receive Almighty God. Consider with what great and fervent Devotion the holy Apostles were enflamed, at what time they expected and looked for the comming of the Holy Ghost, and by that mayest thou understand, how thou oughtest to prepare thy selfe, when thou goest about to looke for, and receive the same holy Ghost, albeit it bee not in such plentifull and abundant wise as the Apostles was.

Act. 1. 14.

Hereby thou seest, how close shut thou oughtest to have the gates of thy understanding and Will, at the time of prayer, from all the cares and thoughts of the World; and how open they ought then to be unto Almighty God alone, that in case he come to enter therein, he returne not ba-ke

backe againe, finding the gates shut against him, or the lodging Chambers taken up and pestered with other guests.

Now with this Preparation and spirit, maiest thou present thy selfe in Prayer before the face of the Lord, as that sicke man of the Dropsie did, who stood before him, expecting from his mercifull hand to be restored unto his health, or as the Leaprous person did, who kneeled downe at his feete, and said humbly unto him: *O Lord, if thou wilt thou canst make mee cleane.* Luke 14. 4. Math. 8. 2. Mark. 1. 40.

Consider, that in like manner as a little hungry Dogge standeth before his Masters table, fawning very earnestly upon him with his eyes, and all his whole body, looking ever for some little piece of bread to come from his Table; and after the same sort oughtest thou to present thy selfe before the rich Table of the Lord

Lord of Heaven, confeſſing thy ſelfe to bee unworthy of the whole abundance of his mercies, and deſiring him moſt humbly to beſtow ſome little portion thereof upon thee for thy reliefe. With this lowly ſpirit maieſt thou ſay the Pſalme: *Ad te levavi oculos meos, qui habitas in cœlis, &c.* The which albeit it be but ſhort, yet it is very fit and convenient, to ſtirre up and enkindle this foreſaid affection in preparing thy ſelfe unto Prayer.

Pſal. 123. 1.

This manner of Preparation or the other, thou mayeſt (gentle Reader) uſe at thy liberty: but the firſt ſeemeth to be more convenient for the night, when a man ought to examine his conſcience, and deſire pardon and forgivenеſſe of Almighty God, of all ſuch defects and offences, as he hath offended him in that day.

And the ſecond manner of Preparation is moſt fit for the

Morning

Morning when he riseth, before the breake of the day, to desire then of Almighty God, the assistance and succour of his grace, whereby he may the better bestow that day in his service.

That to know how to pray as a man ought, is a speciall gift of GOD.

BVt because to know how to pray as a man ought, is a very speciall gift of Almighty God, and a worke of the holy Ghost, therefore thou oughtest to desire the Lord most humbly, both in the one Preparation, and in the other, to instruct thee how to doe thy duty herein, and to give thee grace that thou mayest speak unto him in thy Prayer, with such attention and devotion, with such recollection and closenesse of minde, and with such feare

and reverence, as is behoovefull to be used before so great a Majesty; and withall desire him, that thou maist in such wise persevere, and spend that little time in this exercise of Prayer, that thou maist in the end arise from the same with new force and strength, to doe all such things as appertaine to his service.

Preparation by vocall Prayers.

It is thought also to be a good manner of Preparation, to say some intercessions or Vocall Prayers before Meditation, of which sort there be many in divers Bookes of devotion, of *S. Augustine*, and in the Psalter of *David*, where there bee divers devout Psalmes, that will helpe very much to enkindle and stirre up devotion. For it is the property of devout sentences (being said with an earnest minde and attention) to wound the heart, and to lift it up unto Almighty God: the which devout sentences are so much the more

more behooveſull and neceſſary for us, by how much we finde our ſpirit to bee more cold, and diſtracted.

With what intention a man ought to come unto Prayer.

HEre I thinke it neceſſary to declare with what intention a man ought to come unto Prayer. For hee muſt not goe thereunto chiefly for his owne conſolation and delight, (as ſome that bee great lovers of themſelves uſe to doe) but onely to fulfill herein the will of Almighty God, and to deſire of him his grace, and to diſpoſe himſelfe for the obtaining of the ſame.

And herewith he muſt ſubmit himſelfe in ſuch wiſe into the hands of Almighty God, that he muſt be as ready and content to bee without conſolations in his

Prayer, as to have them; remitting himselfe humbly into his hands to dispose of him, and of all things belonging unto him, as his divine Majesty shall thinke good; acknowledging on the one side, that he deserveth not any thing of him, and beleeving on the other, that although it bee so in very deed, yet the Lord of his infinite goodnesse and mercy, will doe whatsoever shall be most convenient and behooveful for his salvation. And therefore a man ought to content himselfe alike, whether the consolation be great or little, and to take in good part whatsoever usage the Lord shall shew unto him, accounting himselfe utterly unworthy of all those things that he bestoweth upon him, and being ready to fulfill all such things as he shall command him, not in respect of the benefits he hopeth to receive, but in respect of them he hath already received, and in

consideration of his bounden duty unto Almighty God. But we see that many persons doe quite contrary to this rule, and be like herein unto yong shrewd Boyes, who unlesse they be dandled and cockred, will not doe the thing that they are commanded.

To be carefull over night what we must meditate the next morning.

I thinke it also requisite here to advertise, that when a man mindeth to use the exercise of Prayer in the Morning, hee doe goe to bed with this care over night; and like as those that intend to bake the next day, doe use to lay the Leaven over night; even so must a man with a godly carefulnesse, prevent and recommend over night unto the Lord, that thing which he intendeth to meditate the next day following. And in the Morning so soone as he awaketh, hee ought forthwith to occupy his heart with this holy thought, before any other doe enter therein. For at that time the disposition of our

heart is such, that whatsoever thought doth first enter into us, it seaseth and taketh possession of our heart in such wise for that day, that we shall very hardly afterwards put it away from us. And for so much as the Prayer of many persons is very acceptable unto the Lord, therefore thou shalt doe well to consider in thy Prayer both in the Morning and Evening, what a number of Gods Servants, both men and women in the World, be at that time watching and persevering before the presence of Almighty God, humbly confessing their sinnes before him; and craving pardon for them; and entreating at his hands, such graces and blessings as are needfull for them; with which persons thou oughtest humbly to joyne thy selfe, that the presence and sweet remembrance of them, may be unto thee a provocation of devotion, and an example of perseverance

in

in thy Prayer; and also, that whensoever thou shalt finde thy selfe cold and negligent in this exercise of Prayer, and that some thoughts come into thy minde, moving thee to end the same, thou mayest be ashamed, and reprehend thy selfe, by the example of so many good and vertuous persons, which with so good attention and carefulnesse doe persevere so long time in this exercise of Prayer without ceasing, offering their bodies and soules unto Almighty God in sacrifice.

Of Reading.

CHAP. IV.

In what manner we must Read.

AFter Preparation followeth reading, the which ought to be done, not lightly, as passed over in haste, but with very great deliberation and attention, applying thereunto not onely understanding, to conceive such things as thou readest, but much more thy Will, to taste those things that thou understandest. And when thou commest to any devout place, thou shalt doe well

to

to stay and pause somewhat longer thereupon, and to make there (as it were) a station, in thinking upon that matter which thou hast read, and in making some short Prayer upon it, according as Saint *Bernard* counselleth us, saying: *It is requisite oftentimes, to gather and procure a little spirit and devotion out of the matters that we read, and to breake off the course of our reading with some kinde of Prayer, by meanes whereof, we may lift up our hearts unto Almighty God, and talke with him, according as the sense and matter of such things, as we reade doe require.* S. Bernard

Here must I advertise, that the reading be not very long, lest it occupy the greatest part of the time, that ought otherwise to be bestowed upon other more principall and necessary exercises. For as Saint *Augustine* saith: *It is very good both to Reade and to Pray, if we can doe both the one* Prayer is better than Reading.

and

And the other: but in case we cannot performe them both, then Prayer is better than Reading. But because in Prayer there is sometimes labour, and in Reading a facility, therefore our miserable heart doth oftentimes refuse the labour of Prayer, and runneth to the delight of Reading, as the same holy Father complaining of himselfe, saith, that sometimes he hath so done.

True it is, I grant, that like as when there wanteth wheaten bread, men doe eate bread of Rie, or of Oates, because they would not be altogether fasting: even so when thy heart is in such wise distracted, that it cannot enter into Prayer, then mayest thou stay somewhat the longer in Reading, or joyne Meditation and Reading together, by reading one place and Meditating upon it, and then another, and another, after the like sort. For if by this meane, when the understanding is

Reading with meditation.

is once bound unto the words of the Reading, it cannot so easily wander abroad into divers imaginations and thoughtes, as when it goeth freely and at liberty. And yee better it were to wrastle all that time with Almighty God, as the Patriarke *Jacob* did, that in the end, when the wrastling is done, hee may give us his blessing, or grant unto us the devotion which wee seeke for, or some other greater grace, which he never denieth unto them that doe faithfully labour and strive for the love of him. Gen. 32.

Of

Of Meditation.

Chap. V.

Two kindes of Meditation.

After Reading, it followeth that we doe Meditate upon the place that wee have read. Concerning which point it is to be knowne, that this Meditation is sometimes upon things that may bee figured with the imagination, as are all the points of the life and Passion of our Saviour Christ.

Imaginary meditation

Sometimes againe, this Meditation is upon things that doe rather

ther appertaine to the understanding, then to the imagination: as when we thinke upon the benefits of Almighty God, or upon his goodnesse and mercy, or upon any other of his perfections.

This manner of Meditation is called *Intellectuall*, and the other *Imaginary*: and we use both the one manner and the other in these exercises, according as the matter of the things doth require.

Intellectuall Meditation.

How to use Imaginary Meditation.

THerefore when the mystery whereupon wee intend to Meditate, is of the Life and Passion of our Saviour Christ, or of any other thing that may be figured by imagination, as of the last Day of Iudgement, or of Hell, or of Heaven, we must then figure and represent every one of these mat-

matters in our imagination, in such wise as it passed: and make account, that even there in the very same place where we are, all the same passeth in our presence. And this manner of meditating, serveth to this end, that by meanes of such a representation of these things, the consideration and feeling of them may be the more lively in us.

The effects of Imaginary Meditation.

Some there bee, that imagine, that every one of these things whereupon they meditate, passeth within their owne heart; for sithence our heart is able to containe within it the forme of Cities and Kingdomes, it is no great matter for it to containe also within it, the representation and forme of these mysteries. And this manner of meditating, is commonly a great helpe also to keepe in the minde more closely recollected, by causing it to attend to her worke, after the manner of Bees, which works

their Hony-combes, within their owne Hives. Either of these two wayes wee may use in this kinde of Imaginary Meditation. For in case we goe with our cogitation to Ierusalem, to meditate the things that passed there, each thing in his owne proper place, it is a thing that doth commonly weaken and hurt the head.

And for this very cause likewise, a man must not fixe his imagination over-much upon the things whereupon hee meditateth. For besides, that it weareth the head, a man may also fall into some deceit by reason of this vehement apprehension, in perswading himselfe that hee seeth the things really in very deed, which he imagineth with such vehemency and force.

Of

Of Thankes-giving.

Chap. VI.

THese three parts being ended, there may follow immediatly a Thankes-giving unto Almighty God for the benefits we have received. And that we may not interrupt the course of our devotion with divers affections and matters, a man may continue this part with the former, taking occasion of such things as he hath meditated upon, to give thankes unto the Lord for the benefit he hath done unto him in that Meditation: and with this benefit to joyne all other benefits, and to give him most humble and hearty thankes for them all.

In

In what order we must exercise Thankesgiving.

AS for example, when wee have ended our Meditation upon any point of the passion, we may then forthwith give most humble and hearty thankes to the Lord for the benefit of our Redemption: and especially, for that it pleased him, to redeeme us with so great paines and torments. And even then also let us give him most humble thankes, for all his other benefits.

In like manner, when we have meditated upon our sinnes, wee may give him thankes for that he hath expected us so long time, and called us to repentance. And when we have meditated upon the miseries of this life, we may give him thankes for that hee hath delivered us from a great number

number of them. And when we have meditated upon the departing out of this world; we may give him thankes, for that hee hath given us life, and granted unto us so long a time to repent.

And when we have meditated upon the joyes of Heaven, wee may give him thankes, for that he hath created us to bee partakers of so great a felicity. And so likewise may we proceed in all the rest. And afterwards (according as we have declared) a man must joyne with this benefit all other benefits; as the benefits of Creation, Conservation; Redemption, Vocation, and Glorification; of the which benefits we have treated heretofore in the former Meditation. And then for these and other infinite benefits, as well publique as secret, wee must give him as many humble and hearty thankes as we can, and call upon all creatures both of Heaven and Earth

to

o helpe us therein. And with his Spirit wee may sometimes ay that song of the three Chil- ren: *All ye workes of the Lord*: Dan. 3. r else the Psalme, *My soule* 57. *raise thou the Lord, &c.* Psal. 103. 1.

Of Petition.

Chap. VII.

HEre it remaineth that wee doe treat of the last part of , which containeth in it two rts; in the one part, we make tition unto Almighty God for r neighbours; and in the other, our selves.

The first part may be continu- with Thankesgiving desiring t all creatures may serve and ise the Lord, who is so wor- thy

thy to be praised and served, for that he is so mercifull and bountifull unto all his creatures. And with this affection and desire of the glory of Almighty God, let him pray first and principally for all the universall world, that all Nations and people may know and serve so Mighty a Lord. Then for all the Catholike Church, and for all the Governours in the same. As for example, wee must pray for Kings, Princes, Magistrates, that beare rule, either in the Church, or Common-wealth; and for all other inferiour Officers and Ministers in the same; that they may be carefull of their duty, in directing all the faithfull in the knowledge and service of their Creator.

We must pray for the conversion of all nations unto God.

For all Magistrates and Governors

Likewise, let him pray for all the members of the Catholike Church; for the just persons, that it may please Almighty God to continue them in their vertuous life

For all members of the Catholicke church.

life; for sinners, that it may please him to pardon them: let him pray also for his Parents and Kinsfolkes, Friends and Benefactors, and for all that be in tribulation and captivity, and for all prisoners and sicke persons, unto whom he may (without any distraction or intermission of his Prayer) doe the workes of mercy, in recommending them unto Almighty God who created them, and referring the necessities of all persons, into those hands which were stretched upon the Crosse for them all.

What things we must demand for our selves.

AFter this, he may desire such things for himselfe, as hee perceiueth himselfe to stand in need of, according to the particular necessities and miseries

that he feeleth in his soule, and especially, when he desireth help and remedy of Almighty God, against such vices and passions, as doe most trouble and molest him, and to grant him such vertues as be most needfull for him. This kinde of Petition (among other commodities) hath this withall, that it renueth daily in the soule some good purposes and desires of vertues, and moveth it to be the more earnest in doing that thing, which he hath so oftentimes and so heartily desired: and it maketh him to be the more ashamed of himselfe, when he doth it not by calling to minde with how great desire and instancy, he hath desired the Lord to grant him grace to doe it. And of this minde is S. *Chrysostome*, where hee saith thus: *Such as pray earnestly in very deed, will not suffer their hearts to commit any thing that is unseemely for such an exercise, but have ever their*

S. Chrysostome.

their eyes upon Almighty God, with whom a little before they talked and were conversant. And so by that cogitation, they put away from them all the suggestions of the Devill, when they thinke and consider what a hainous matter it were, that he that had a little before talked with Almighty God, and desired of him chastity and holinesse, with all other vertues, should immediatly runne to his enemies side, and open the gate of his soule to receive in filthy and dishoneſt delights, and suffer the Devill to place himselfe in that heart, where a little before the holy Ghost made his abode.

But it is very much to bee lamented, that there be some persons that thinke to excuse themselves, by saying, that they know not what thing to desire of Almighty God: Surely this is no sufficient excuse. For what beast is so insensible, but that he knoweth some manner of way how to

signifie the need he standeth in? What sicke man is there, that cannot say, here it grieveth me? Consider therefore (O man) thy selfe. Consider (I say) with what vices and passions thou art most troubled and molested? if with covetousnesse, if with anger, if with detraction, if with vaine-glory, if with stubbornenesse of thine owne will, if with loosenesse of tongue, if with lightnesse of heart, if with the love of honour, estimation, and delights, if with inconstancy in such good purposes as thou intendest, if with selfe-love, or any other the like passions or pestilences of the minde, and discover all these wounds plainely one by one, unto that heavenly Physician, that hee may heale and cure them with the oyntment of his grace.

After that thou hast demanded remedy against thy vices, desire him then to grant thee all such vertues

vertues as be moſt behooveſull for thy ſalvation. And becauſe this is a principall part of this exerciſe of prayer, wherein oftentimes is ſpent all the time thereof, with very great taſte and profit, I thinke it good to note here unto the devout Reader, thoſe principall vertues which be, as it were, the pillers of the ſpirituall life, that thou mayeſt alwayes long and figh for them, and alwayes deſire them very inſtantly of the Lord in Prayer.

We muſt pray to obtaine vertues.

Of the moſt neceſſary vertues that are to bee demanded in Petition.

Sect. I.

FIrſt, thou muſt deſire of the Lord theſe foure vertues, which bee as it were the foundation of all the Spirituall life; the which vertues wee muſt alwaies have before our eyes, becauſe they bee alwayes

necessary in all the steps of our life.

These vertues bee a comely composition of the inward and outward man: Discretion and attention in all such things as we shall either doe or say; That every thing may be directed according to the judgement and order of reason; to bridle our tongue, and to make a due account of it; and to use rigour and austerity in the government of our person.

Now among these vertues, we have put the comely composition of the inward and outward man in the first place; because it is the beginning that disposeth unto all the others. The composition of the inward man, consisteth in having Almighty God present in his heart, and the composition of the outward man consisteth in doing all things in such sort, as is seemely for one that is alwaies in the presence of Almighty

Almighty God, and that he hath him alwaies before his eyes, as the Iudge and Witnesse of his whole life.

After these doe follow other foure vertues, wherein consisteth the summe of perfection, which vertues be in such wise annexed and linked the one to the other, that the one cannot be had without the other. These vertues be perfect Obedience, Mortification of our owne proper will, Fortitude to overcome all manner of difficulty and labour; And to have a hatred and contempt of our selves. Fort is manifest that the summe of all Christian Doctrine, is a perfect obedience and conformity unto the will of God, as well in all such things as hee commandeth, counselleth and inspireth, as in all that hee ordaineth and disposeth concerning us. This Obedience cannot bee kept unlesse we have a knife in our hand, to cut away all the in-

In these vertues consisteth the summe of perfection.

ordinate appetites of our sensuality and will, which doe withstand the will of Almighty God.

But this stroke no man is able to give, unlesse hee have great fortitude of minde to fight with himselfe, and to make mortall warre against his owne inclinations and appetites. And this kinde of warre none other shall ever make, but he that hath for the love of God attained to have a true and holy abhorring and contempt of himselfe. For looke where abhorring is, there doth easily follow evill intreating, and contempt of the thing that is abhorred; but where is nothing but love, there doth a man very unwillingly take the whip in his hand to deale roughly with that thing which he loveth. Whereby it appeareth, that not one of these vertues is able to move one step, without the helpe and succour of the other. After these doe follow immediately other foure

foure very high and noble vertues; which be, Humility both inward and outward; Poverty both of Spirit and of Body; Patience in all adversities and tribulations; Pureneſſe of intention in good workes, doing all things that we ſhall doe, all onely for the love of God, without mixture of any commodity, or reſpect either Spirituall or Temporall.

After theſe, doe follow other foure vertues, which are the beginning and end of all perfection: To wit, a moſt firme Faith of ſuch things, as Almighty God ſaith and promiſeth; An aſſured Hope in him, as in our true and loving Father in all the neceſſities and tribulations that ſhall happen unto us; A love of Almighty God, which muſt alwaies burne in our hearts, and joyntly with this love, to have a feare and reverence of his great Majeſty and Iuſtice, which muſt ever-

more accompany all good workes.

And with all this aforesaid, we must joyne Perseverance and continuance in the exercise of all these vertues, the which causeth a man in a small time to attaine to the top of pefection. In these foresaid vertues, doth the summe of all perfection principally consist: and therefore all our study and diligence must be imployed in seeking them by all meanes possible, and especially by Prayer, which is the principall meane whereby all goodnesse is obtained.

Here I thinke good to give this advice, that when a man shall demand of Almighty God any of these vertues, hee stay himselfe therein for a time; and make as it were a station in every one of them, in considering briefly the principall motives that may induce us to the love and exercise of such a vertue.

How

How to desire of God the vertue of Charity.

AS for example: When wee shall desire of Almighty God the vertue of Charity, which is the love of God, wee may say in this wise: Grant me grace, O Lord, I beseech thee, that I may love thee with all my heart, and with all my soule, for that thou art an infinite goodnes and excellency, that deserveth to be loved with infinite love; and besides this, for that thou art my onely Benefactor, my Father, my Creator, my last End, and the Spouse of my soule, unto whom all love is due.

How to desire the vertue of Hope.

IN like manner when thou shalt desire the vertue of Hope, thou mayest say in this wise: Give me grace

grace also, O Lord, I beseech thee, that in all the necessities and tribulations that shall happen unto me in this life, I may trust in thee, seeing thy mercy is infinite and thy promises true, and the merits of thy onely begotten Son be of infinite value, which doe speake and make intercession for me. After this sort mayest thou desire the feare of God, and humility with other vertues. The forme of which Petitions I think not meete to note here particularly in writing. For like as it is said, that that meate doth more profit the sicke man, which he himselfe eateth and cheweth with his teeth, then that which is given unto him in drinke: even so is that Prayer wont to be more profitable, which is framed by him that prayeth with such words as the holy Ghost teacheth him, then that Prayer which is made and compounded with other folkes words, which oftentimes

times be said and passed very lightly over, without any manner of attention or affection.

This last part which is Petition; besides that it is very easie to be done, is also very profitable. For as we said before, it is not onely an exercise of Prayer, but also of all vertues, and as it were a reading and conference of them all: wherein a man renueth all his good purposes and desires, and recordeth to his memory, the principall points and Articles of the Law of God, which is the continuall exercise of the Iust man; of whom it is said, That he meditateth upon the Law of the Lord both day and night. Psal. 1. 1.

These five parts aforesaid, may bee used in the exercise of Prayer; albeit (as we have said) they bee not all necessary to bee used at all times. For sometimes all the time of Prayer is spent in Meditation alone, or in Petition. Nevertheless, I thought good

to

to ſpecifie here all theſe parts of Prayer, that no man might leave off this holy exerciſe for want of matter, and alſo that at ſuch time as Devotion faileth, (which is no juſt cauſe why we ſhould relent and withdraw our ſelves from good exerciſes) a man might have matter whereupon to occupy himſelfe during that time, doing on his part ſo much as lieth in him, which is the thing that Almighty God requireth principally of us.

Here is diligently to be noted, that among all theſe five parts of Prayer, the beſt is, when the ſoule talketh with Almighty God, as it doth in Petition. For in Reading or Meditation, the underſtanding diſcourſeth with little labour whereſoever it thinketh good. But when we talke unto Almighty God, then the underſtanding mounteth up on high, and after it followeth alſo the Will, and then hath a man commonly on his

part,

part, greater devotion and attention, and greater feare and reverence of the Majesty of Almighty God, with whom hee speaketh, and withall, an humble and fervent desire of the thing which he demandeth of him.

And this mooving and lifting up of the Spirit, with all these acts of vertues accompanying it, doe leave the soule in a more noble state, and better edified, then any other discourse whatsoever it be, as every man may perceive by experience in himselfe. For it is evident, that in the discourse of Meditation, there is no other thing but onely a godly inquisition and consideration of Spirituall things, the which as it is an act of the understanding, so it is of little profit or commodity; but in the devout Prayer, there is made a concurrence and generall assembly (in a manner) of all vertues, and with their wings, the soule lifteth it selfe up on high,

high, and attaineth to be joyned and united with the Almighty and everliving God.

And although this Spirituall communication and conference with Almighty God, bee the best point of all the exercises of Prayer: yet among all the communications with him, the best and most profitable is the communication of love, at such time as we bee actually loving of Almighty God, and praysing him, desiring him with great instancy and most earnest desires, to grant us that we may love him. For sithence Charity is the greatest of all vertues, there is nothing more acceptable unto Almighty God, nor more pleasant and profitable unto a man, then the use, practise, and exercise of this so excellent a vertue.

This the holy Fathers doe call the exercise of Aspiring unto the love of God. And to this end were Meditation, Prayer, and all other

other Godly exercises ordained. And therefore it is given for a generall rule unto all such as doe Pray, that they labour and endeavour so much as lyeth in them, to lift up their spirit unto this Divine Communication, which is to speake and treate with Almighty God himselfe, and especially concerning his love, and the exercises of Aspiring unto him.

And for this cause it shall doe well to leave this Petition of the love of God, untill the end of all the exercises of Prayer, and so to reserve the best Wine for the end of this Banquet, to the intent that when a man is come to the end of his Iourney, hee may stay himselfe herein so long as he liveth. Howbeit, it shall not bee amisse both to begin and end with this Petition of the love of God, whensoever the holy Ghost shall open him a way, and direct him unto the same.

More-

Moreover, I thinke it meete here to give you this advertisement, that in all such things as wee shall demand, wee doe alleadge alwayes on our behalfe, the merits of Iesus Christ, our onely and true Saviour; who (as the Apostle saith) *Is our Justice, Wisedome, Sanctification, and Redemption.* Vpon his merits wee ought patiently to stay our confidence. And his merits we ought to present before the Divine Majesty, reckoning them, and offering them one by one unto the heavenly Father, and taking (as Saint *Bernard* saith) out of that Treasure, all such things as are necessary for us. For this is that Lord that hath sanctified and offered himselfe in Sacrifice, to the intent that we might be holy indeed.

1 Cor. 1. 30.

Wherefore, *If God bee for us, who shall be against us? If God justifie us, who shall condemne us? This is he* (saith S. *Peter*) *of whom*

Rom. 8. 31.

all the Prophets beare witnes: That by him is obtained pardon and remission of sinnes. So that in the vertue and Name of this Lord, wee ought to take a good heart and courage with us, when we go to make our Prayers unto Almighty God, and have this confidence, that whatsoever wee shall duely demand, by him shall be granted unto us. Acts 10. 43.

For the principall condition that our Petition must have, that it may bee effectuall before Almighty God, is (as S. *James* saith) to make the same with Faith and confidence. Iam. 1. 6.

Whereupon our confidence must bee grounded, when we make Petition unto Almighty

GOD.

THis confidence must not bee grounded principally upon our owne selves, nor upon our owne workes and merits, but upon

on the workes and merits of his onely begotten and best-beloved Sonne, our Saviour Iesus Christ, and joyntly therewith, upon the infinite mercy and goodnesse of Almighty God, which can never be overcome with any kinde of sinne or iniquity.

And besides this, our confidence must be also grounded upon the truth of the words and promises of Almighty God, who hath promised in all the holy Scriptures never to faile that man, that with all his heart shall convert himselfe unto him, and call upon him, and repose his whole trust and confidence in him. And albeit he that Prayeth, hath beene untill that time never so great and hainous a sinner, yet let him not therefore be dismayed, for (as S. *Jerome* saith) our sins past doe not condemne us, if we take no delight therein.

St. Jerome.

Whereby it appeareth, that they be deceived, that in consi-

dering

ering their owne defects and
reaknesse, doe miſtruſt that Al-
ighty God will not heare
hem: and they doe not conſider
hat the principall foundations
f this confidence are the merits
f our Saviour Chriſt, and the
ercy of Almighty God, and the
ruth of his holy Word, *Which*
(as the Prophet ſaith) *is a ſhield*
to them that put their truſt in
him.

Note three principall foundations of our confidence in Prayer.

Pſal. 90. 5.

Certaine Aduiſes to be obſerved in theſe Five parts above-named: and eſpecially in Meditation.

CHAP. VIII.

HAving now ſpoken of the principall parts of Prayer, I thinke it convenient to give certaine Aduiſes and Inſtructions, which ought to be obſerved in them all, and eſpecially in Meditation,

tation, whereof we mind to tre
principally in this place.

The first Aduise.

That in our Meditation, wee ma
not for the obseruing of our ordinar
course, put away from us any
good thought or consideration,
wherein wee finde
more deuotion.

Sect. I.

THe first Aduise is (concer-
ning the matter of Meditati-
on) that although it be well done
for a man to obserue these speciall
points of Meditation, according
as they bee here before deuided
by the dayes of the Weeke, for
to exercise himselfe in them; yet
if in the midst of his way there
be

offered unto him any other consideration, wherein he findeth more sweetnesse and profit, hee ought not to put the same away from him to fulfill his ordinary taske. For it standeth not with reason, that we should extinguish the light which the holy Ghost hath begun to give us in any good thought, where (perhaps) the same light shall not be given unto us. And besides this, sith the principall end of these Meditations, is to obtaine some Deuotion and feeling of Diuine things, it were against reason, when we have already obtained the same with some good consideration, that wee should goe about to seeke for it by another way.

Howbeit although this be very true, (speaking ordinarily) yet may not a man therefore take herein so great liberty, as upon every occasion that is offered unto him, to bee moved forthwith very

very lightly to forgoe that thing out of his hands, which he hath as it were in poſſeſſion, for ſome other thing which he is deſirous to have; unleſſe it be at ſuch a time, as hee perceiveth a more certaine profit in the one, then in the other.

The ſecond Adviſe.

That in our Meditation, wee muſt eſchue the ſuperfluous ſpeculation of our Vnderſtanding, and commit this buſineſſe to the exerciſe of the affections of our Will.

Sect. II.

THe ſecond Adviſe is, that he labour to eſchue in this exerciſe, the ſuperfluous ſpeculation of

of the Vnderstanding, and endeavour to use this matter rather with affections, and feelings of the Will, then with discourses and speculations of the Vnderstanding.

It is therefore to be noted, that the understanding on the one side helpeth, and on the other side it may hinder the operation of the Will, to wit, the love and feeling of Divine things. For as it is necessary, that the Vnderstanding doe goe before the Wil to guide it, and give it knowledge, what it ought to love; so when the speculation of the Vnderstanding is overmuch, then it hindereth this operation of the Will; for so much as it suffereth it not to have place and time to worke.

And therefore like as it is said of the poyson which is put into Treacle, that if it bee little it is wholsome and necessary, but if it be overmuch it is hurtfull: Even so likewise may wee say after a

sort in this exercise, that the seeking to know God with simplicity, helpeth the Will the more to love him; but the seeking to know him with overmuch speculation, hindereth the Will, and causeth the operation thereof for that time to bee the more feeble and weake.

And the reason thereof is, for that the vertue and power of our soule being finite and straited within certaine bounds and limits, the more it imployeth her vertue and force on the one part, the lesse remaineth to be imployed on the other, even like the Fountaine that runneth thorow two Pipes, the more water that it dischargeth by the one Pipe, the lesse it hath to yeeld through the other. And after the like sort doth the soule principally by the operation of the understanding, by the which (for that it is so noble and so excellent a power) the soule imployeth and pow-

powreth out all her whole force in ſuch wiſe, that in a manner ſhe worketh nothing at all by her other powers, at ſuch time as the underſtanding is very attent, and earneſtly occupied in the vehement ſpeculation of any matter.

And therefore wee finde by experience, that a man may with more facility preſerve the affection of the Devotion in any exerciſe of the body, wherein he laboureth with his hands, then when he hath his underſtanding buſily occupied and attent in the ſpeculation of any matter. For the underſtanding and the will, bee as it were two ballences of our ſoule, the which are diſpoſed in ſuch ſort, that the aſcending of the one, is the diſcending of the other, and ſo contrariwiſe.

So that if the ſpeculation doe encreaſe overmuch, then the affection thereby decreaſeth; and if contrariwiſe the affection doe increaſe, then the ſpeculation

forthwith decreaseth: And this is the cause why the Patriarch *Iacob* was made lame of one of his feet, at what time he received the blessing; for whereas our soule hath two feete wherewith to goe unto Almighty God, which be the Vnderstanding and the Will, it is requisite that the one foot be weakened, to wit, the Vnderstanding in his speculation, if the Will (which is the other foot) shall enjoy Almighty God in the rest and quietnesse of contemplation.

Gen. 32. 29.

The understanding and the will be two feet of our soule, whereby it goeth unto God.

And so it is seene by experience, that in case at such time as the soule is injoying of Almighty God, it doe but turne aside, to seeke to understand or search some point or matter appertaining unto God, it loseth forthwith at the very same instant, the devotion which it had; and that soveraigne good thing vanisheth then away from him which before he injoyed. And therefore

not

not without good cause doth the Bridegroome advise the Spouse in the *Canticles*, saying: *Turne away thine eyes from mee, for they have made me to flie.* Cant. 6. 4.

Wherefore I counsell a man in this exercise of meditation, to occupy his Vnderstanding in speculation with as little curiosity as is possible, and to content himselfe with a simple sight and knowledge of Divine things, to the intent that the vertue of the soule recollecting all her forces together, may imploy her selfe by this affective part, (I meane by the affections of the will) in loving and reverencing the chiefest goodnesse; to wit, Almighty God.

We must not meditate upon divine mysteries in such wise as if wee studied to preach them.

Whereby it appeareth, that those men take not the right course herein, that in Prayer doe meditate in such wise upon Divine mysteries, as if they should study to preach them; the which disorderly manner, is rather to

cause the Spirit to wander more abroad, then to collect it; and rather to goe out of himselfe, then to keepe within himselfe. And hereof it commeth, that when they have an end of their exercise of Prayer, they remaine as dry, and without any juyce of Devotion, and as easily moved to follow every kinde of lightnesse, and vanity of the world, as they were before their exercise.

For (to speake the very truth) they have not Prayed, but rather talked and studied, which is a thing far different from Prayer.

Such persons ought to consider, that in this exercise of Prayer and Meditation, wee rather come to heare than to speake. For (as the Prophet saith) *Such as come unto the Lords feet, shall receive his Doctrine*, as he received it, and said: *I will hearken what the Lord speaketh within me.* Wherefore I conclude, that all this businesse of Meditation, consisteth

Deut. 33. 3.

Psal. 85. 8

fisteth in speaking little, and in loving much, and in giving place to the Will, that it may joyne it selfe with all his forces unto Almighty God. And we must not spurre forwards these two powers of the soule alike, nor walke in this way with equall paces, but a speciall dexterity is requisite to bee used to stirre up the Will, and to quiet the understanding, that it hinder not with his curious discourses the operation of love.

In Meditation wee must chiefly exercise the affections of our will.

Thou must make account also, that in this exercise thou goest in a Chariot drawne with two Horses, whereof the one is very forward and quicke, and the other very slow and dull: and that thou must beare the bridles in thy hand with such dexterity, that the one thou must hasten forward, and hold the other backe, that so they may goe together the one by the other.

In Meditation, our understanding is more forward then our will.

And if thou desire to have an-

other more lively example, make account that the Vnderstanding must behaue it selfe towards the Will, as the Nurse doth towards the Childe which shee nurseth, who after that she hath chewed the meat, she then putteth it into the Childes mouth, that the Childe may taste and feed thereupon. For otherwise, if the Nurse should but chue the meat, and also eate it up her selfe, leaving the Childe without any meate, it is certaine that she should do great injury to the Childe, in suffering it to die for hunger, by eating up that meat, which was given vnto her for the Childe.

That the understanding is as it were a Nurse to feed the Will in the exercise of Prayer.

NOw in this wise must the Vnderstanding behaue it selfe towards the Will in the exercise

ercise of Prayer; for it appertaineth to the understanding to chuse the spirituall matters, as the Nurse chueth meate for the Childe; but the Vnderstanding must not retaine the same spirituall matters for it selfe alone, but after that it hath once chued them, it must offer them to the Will, to the intent that the Will may taste and feed thereupon, and be the more enkindled and confirmed in vertue and goodnesse, with the taste and feeling of those spirituall matters.

The victuals that doe enter in by the gates of a City, ought to pay onely a tribute and impost; but in case the Porter should take up all the victuals for himselfe alone, and suffer none to come into the Market, it is certaine that the Inhabitants of the City would die for hunger. Now in like manner, if the understanding, which is as it were the first gate of our soule, (whereby the

ſpirituall ſuſtenance entereth unto it) doe take up all that ſhould paſſe by it for it ſelfe alone, in what caſe ſhall the will then be, but even very hungry and dry, and in great neceſſity of all vertue and goodneſſe?

The hunting Hound if hee be good, will not eate the Hare that hee hath taken, but keepeth it faithfully untill his Maſters comming; and in like manner ought our underſtanding to doe, when it hath found out any high and ſecret truthes; forſomuch as it muſt not retaine all for it ſelfe alone, but reaſon would that it ſhould aſſigne them over to the Will, that ſhee as the Miſtris in this behalfe may ſerve her ſelfe with them.

And for this reſpect divers devout and ſimple perſons are truly very happy, who as they know little, ſo when they come unto Almighty God, they are little hindered with the diſcourſes

of

of their understanding, and therefore in their Prayers and Meditations, they finde their wills more tender and more pliant, and better prepared unto every godly affection.

Now if thou desire to know how thou shouldest behave thy selfe herein, among many other waies that may serve in this case, thou maiest use this; In every good thing that thou shalt think upon, either in Prayer or out of Prayer, be carefull to goe out of hand therewith unto Almighty God, as the young Child doth, who with every thing that hee findeth, goeth out of hand to his Mother, and tattleth with her of it. And so in like manner, when in thy Prayer, or at any other times, thou findest any spirituall Iewell, thou maist lift up thy heart to Almighty God, either to love him, or to adore him, or to reverence him, or to praise him for the same, according as the matter requireth;

quireth; and thereby alſo to take occaſion to humble thy ſelfe before him, and to deſire of him his grace. It ſhall be a great helpe alſo hereunto, to have the ſpirit of true Humility, which cauſeth a man to appeare before Almighty God, very poore and naked, and to proſtrate himſelfe before that moſt high Soveraigne Majeſty, and to be more carefull to deſire him of his mercy, for the curing of the great miſeries which he knoweth in himſelfe, than to ſearch the profoundneſſe of his high myſteries to understand them. And by ſo doing, he commeth to bee in the preſence of God, as a malefactor that is condemned to death would be when hee ſhould enter into the Kings Palace, to aske him pardon; who would goe with ſuch a great and deepe impreſſion of his miſery, that he would ſcarcely have either eyes to ſee, or heart to thinke upon any other thing, but

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onely upon his owne preſent ne-
ceſſity and danger.

The third Adviſe.

Which preſcribeth alſo bounds and limits to the Will, that it be neither too exceſſive, nor too vehement in her exercise.

SECT. III.

THE former adviſe teacheth us how wee ought to quiet our underſtanding, and commit all this buſineſſe to our Will; but this preſent adviſe preſcribeth alſo bounds and limits to the Will, that it be neither too exceſſive, nor too vehement in her exercise.

Wherefore ye muſt underſtand, that

that the deuotion which we seeke to obtaine, is not a thing that may be gotten with force of Armes, (as some persons thinke,) who lay on great loade of enforced sighings and sobbings, imagining thereby to procure teares and compassion, when they think upon the Passion of our Saviour. For such force, doth commonly cause the heart to become more dry, and more unable to receive the Lords visitation, according as a holy Father affirmeth.

Moreover, it doth commonly prejudice and hurt the health of the body; yea, and sometimes leaveth the soule so astonied and agast, (by reason of the little taste she hath there received) that she is loth to returne againe to this exercise, as to a thing which she hath tried by experience to have beene very painefull and irkesome unto her. And therefore if the Lord shall send us teares, or other the like feelings in our

Prayer,

Prayer, we ought humbly to accept them, and to give him thankes for them. But for a man to wring them out (as it were) by force of Armes, it is no point of wisedome.

He must content himselfe with doing sincerely what lieth in him, that is, he must suppose himselfe to bee present at such grievous torments as our Saviour hath suffered, beholding with a sincere and quiet eye, as well such paines as he hath suffered, as also the love and Charity that moved him to suffer them. And when he hath thus done, let him not vexe or trouble himselfe any further, though the Lord send him not teares and compunction of heart.

And hee that cannot thus doe, but shall perceive himselfe to be over-much troubled in this exercise, let him not strive to passe forwards, but let him humble himselfe before Almighty God, with

with inward quietneſſe and ſimplicity, and deſire him of his grace, that he may be able to proceed in his Prayer and Meditation, without ſuch great trouble and danger unto him. And in caſe it ſhall pleaſe the Lord to grant him this quietneſſe of minde, he ſhall feele a more inward hearty devotion thereby, then hee was wont to feele with the diſquietneſſe of his minde, and it ſhall endure much longer. After this ſort may a man continue in Prayer and Meditation a long time together, without feeling any heavineſſe or griefe: but that man cannot ſo doe, that ſhall meditate after the other enforced manner before ſpecified:

And for this cauſe wee muſt take diligent heed, that if at any time there doe ariſe in the ſoule very fervent motions of ſenſible devotion, or exceſſive ſobbings and ſighings, wee ſuffer not our ſelves to bee carried away with them

them, but we must temper them with great moderation, and dissemble them as much as we can, and withall, endevour to keepe and continue that consideration and thought within us, which caused those fervent motions: I meane hereby, that we must remove away from us those stormes and alterations of the flesh: to wit, these vehement sobbings and sighings, and enjoy in our soule with quietnesse, the light and devotion which Almighty God hath then sent unto us.

And after this sort wee shall continue in our exercise a longer time, and our consolation shall take deeper roote inwardly in our soules, and shall not give any outward shew thereof, with weeping, sobbing, and other externall signes, which can hardly be avoided without great paine, in case a man doe once accustome himselfe very much unto such sensible

sensible motions and fervours, which the stronger and mightier they shew outwardly, the more doe they quench the light inwardly, and bee an impediment unto us, that we cannot proceed forward in our Prayer and Meditation.

True it is, that at the first beginning of Novices in spirituall exercises, such fervours can very hardly be eschued. For then the great wonder that a man hath of the newnesse and profoundnesse of divine things, maketh him to enter into so great an admiration and astonishment, that he cannot refraine himselfe from his fervency. But after that with the use of daily meditation of divine things, the newnesse of them ceaseth, then is his heart quieted: and although he love Almighty God with greater vehemency, yet hath he not such sensible fervour and disquietnes in his love.

And so wee see that the new

Wine

Wine and the Pot of Water, when it beginneth first to try the unwonted heat of the fire, it boyleth so forceably that it bubbleth up, and runneth over the brim: but after that it hath boyled a certaine space, it seetheth then much better, and is much hotter, and yet with [illegible] noise and vehemency.

That Man which was lame from his Mothers wombe, whom S. *Peter* healed, (as it is declared in the Acts of the Apostles) so soone as hee perceived himselfe to be whole, and perfectly cured of his former lameneſſe, the holy Scripture saith, that hee walked and leaped, and praised Almighty God.

This man was not content onely to goe, but as one that had beene so long time as it were bound hands and feet, and finding by experience his new liberty, hee then stretcheth forth his limbes to the uttermost he could, and

and leaped and skipped with great joy and admiration. Howbeit, it is to bee thought, that after wards he would walke more quietly, and not leape and skip all his life time: but as then, the great joy he had of his new and accuſtomed health, would not ſuffer him to be in quiet.

The fourth Adviſe.

Which followeth of the foreſaid Adviſes: And here it is declared, what manner of attention wee ought to have in our exerciſe of Prayer and Meditation.

Sect. IV.

OF all theſe Adviſes aforeſaid, wee may gather what man-

manner of attention we ought to have in Prayer. For in this exercise it is chiefly expedient for us to have our heart not heavie or dull, but lively, attent, and lifted up on high. In figure whereof, we read that the Angell said to the Prophet *Ezechiel*, that hee should arise, and stand upon his feet, when the Angel would talke with him, and declare unto him the Divine mysteries. Ezech. 2. 1.

In like manner wee read, that those two Cherubins which *Salomon* placed at the two sides of the Arke of the Testament, stood with their wings lifted up on high, and stretched abroad as if they would flie, to signifie what a great attention and lifting up of the Spirit, a man ought to have at such time as he presenteth himselfe before Almighty God, to speake and stand before him. 1 Reg. 6. 24.

But as it is necessary on the one side, to be in prayer with such an attention and close recollecti-

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on of the minde; even so on the other side, it behooveth that this attention be qualified with temperance and moderation, that it bee neither prejudiciall to our health, nor any impediment to devotion.

For some there bee that doe weary their heads with overmuch violence, whiles they labour to bee attent unto those things that they meditate upon. And other againe there be that to avoyde this inconvenience, are in their meditation very slacke and negligent, and very easie to bee carried away with every winde. Now to eschue these two extremities, it is expedient that we use such a meane, that we doe neither with overmuch attention weary our head, nor with careleſnesse or negligence, suffer our thoughts to goe wandering whithersoever they will. So that like as we use commonly to say unto him that rideth upon a

kicking

kicking flinging horse, that hee must take good heed how hee holdeth the raines of his bridle, and keepeth a meane therein, that is, he must hold them neither too hard, nor too slacke, that the horse neither turne backward, nor run too headlong forward: even so must we endevour, that our attention may proceed in our Prayers with moderation, and not with violence; and with a temperate carefulnesse and diligence, and not with excessive labour and travell.

Attention with moderation.

Of both these points wee bee advertised in the holy Scripture. For of the one *Salomon* saith: *Who so squiseth over much the Paps to get out milke, shall wring out blood.* And of the other point, the Prophet *Esay* saith: *Rejoyce with her all yee that mourne for her, that yee may sucke and be satisfied with the brestes of her consolation.*

Pro 30. 33.

Esa. 66. 10.

How beit, in case wee faile of the meane, and doe leane unto any

Of two extreams, the leaſt is to bee choſen.

any of theſe two extremities, it is leſſe hurt to leane unto overmuch attention, then unto careleſneſſe and neglecting of our attention. For a man is provoked to careleſneſſe and negligence by his owne corrupt and evill inclined natnre, but he is not ſo provoked unto attention. And therefore like as a houſe that is built upon the ſide of a hill, ſhould not loſe much in the building, if at any ſuch time as it cannot be built by line and levell juſt upright, the building thereof doe more bend rather upward then downeward; even ſo ſhall not our attention take any prejudice, if at what time it cannot continne in our Prayers in ſuch a mediocrity as we deſire, it doe rather decline to that extremity, wherein is leaſt danger, which is, (as wee have ſaid) rather to overmuch attention, then to careleſneſſe and negligence.

This Adviſe is of ſo great importance,

portance, that for want hereof we have seene that certaine persons have passed over many yeeres with taking little profit by their Prayers, for that they have beene careleſſe, dull, and (as it were) neither hot nor cold therein. And others contrariwiſe, have fallen into great ſickneſſe, and have hurt their heads with overmuch heat and vehemency, which they have uſed in their meditations. But eſpecially we muſt be all wary, that at the beginning of meditation, we doe not trouble and weary our heads with overmuch attention.

For by ſo doing, we ſhall want force and ſtrength to paſſe forwards therein; as it commonly hapneth to the Traveller, when he maketh too great haſt in his going at the beginning of his Iourney.

The fifth Advise.

That we must not be dismayed, nor give over our exercise of Prayer, and Meditation, at such time as we want devotion therein.

Sect. V.

BVT among all these Advises, the principall is, that he that prayeth be not dismaide, nor give over his exercise, when hee feeleth not forthwith such sweetnesse of devotion as he desireth; as some persons use to doe, who are very much deceived herein.

Wherefore it is to be noted, that in very deed the heart of man is very like unto a troubled water, which cannot suddenly be cleered

cleered againe, be the diligence never so great that is bestowed about it, but it must have time and space, to bee cleared and settled by little and little. And in such case undoubtedly is our heart, which as it is wont to bee troubled, with the daily intermedling and dealing in worldly affaires, so after that it is once troubled, it cannot forthwith be settled and quieted in so short a space againe, but it must needs have convenient space and time for the same. And therefore *Ecclesiastices* saith very well: *That the end of Prayer is better then the beginning*: because at the beginning of Prayer, the heart is troubled and disquieted, but in the end it is more settled and quieted, and better disposed unto this holy exercise. Eccles. 7. 10.

Wherefore, like as he that will enkindle a fire in greene wood, must have patience, and expect untill the wood be dryed by lit-

tle and little, and besides all this, it is requisite, that hee continue for a time in blowing and enkindling it, and doe shed also some teares with the smoke, if he will enjoy the fire according to his desire; even so it behooveth us oftentimes to labour and persevere in the beginning of Prayer, in case we will in the end enjoy the sweet and cleare fire of devotion, and of the love of God.

Now for this cause it is requisite for him that prayeth, to expect the comming of the Lord with longanimity and perseverance. For it is very convenient, as well in respect of the glory of his high divine Majesty, and baseneſſe of our condition, as also for the greatneſſe and importance of the affaires that we have in hand, that we doe oftentimes attend and watch at the gates of our sacred Palace. *Blessed is the man*, saith the everlasting wisedome, *that heareth my words, and watch-*

Pro. 8. 33

watcheth daily at my Gates, and tarrieth at the Porch of my House: for whoso shall finde me, shall finde life, and he shall receive salvation of the Lord. And the Prophet Jeremy saith, *It is good to expect the salvation of the Lord God with silence.* Lam. 3. 26.

The proud man, and hee that mistrusteth the providence of Almighty God, hath neither patience nor Humility to expect the Lords comming: But the humble man saith with the Prophet; I expected againe and againe for the Lord, and he heard my Prayer. Psal. 40.

If the Fisher or Hunter have not patience to expect for the game that he seeketh, what profit shall hee get by his travell? Now in this our fishing and hunting in Prayer, being of so great importance as it is, we may account a long time well bestowed, that is imployed in watching and expecting for so rich and so

happy a treasure as is the Almighty and everlasting God.

Of that couragious and constant woman which *Salomon* describeth in his *Proverbes*, (among other notable things) hee saith thus: *Shee did as the Merchants ship, which brought her Bread from far Countries.* Whereby hee giveth us to understand, that when we shall not finde this Bread of Life forthwith according to our desire, we must then travell and saile so long time, as shall be necessary untill we finde it.

Prov. 31. 14.

If thou shalt persevere in calling (saith our Saviour Christ) assure thy selfe that at the length thou shalt have answer. For it hapneth oftentimes, that that thing which is denyed in the beginning of Prayer, is granted at the end of Prayer with great increase.

Mat. 7. Mark. 11. 24.

Happy therefore are those soules, that persevere in Prayer after

after this sort; for undoubtedly the greater abundance shall they have of his grace. One of the principall things that those persons must have, that doe dispose themselves to receive great gifts and favours of Almighty God, is Longanimity and Patience of heart, to expect faithfully so long time for them as Almighty God would they should expect; and in the meane season to comfort themselves with that hope of the Prophet, which saith; *If he shall delay his comming, I will not faile to tarry for him, for hee will surely come, and will not stay over-long.* Habac. 2. 3.

Now when thou hast after this sort expected a certaine time for the Lords comming, in case the Lord shall then come unto thee, give him most hearty thankes for his comming; and if it seeme unto thee that hee commeth not, humble thy selfe then before him, and acknowledge that thou

art not worthy to receiue that thing which he giueth not vnto thee: and let this content thee for that time, that thou hast made a sacrifice of thy selfe, denyed thine owne wil, crucified thy appetite, striuen with the Deuill, and with thy selfe, and done at the least what thou couldest for thine owne part.

And in case thou haue not adored the Lord with sensible adoration according to thy desire, it is sufficient that thou hast adored him in spirit and in truth; according as his will is to be adored. And trust mee assuredly in this point, that this is the most dangerous passage of all this Nauigation, and the place where true deuout persons are proued and tryed; and that if thou escape well out of this danger, thou shalt haue prosperous successe in all the rest.

Iohn 4. 24.

To conclude, if (all this notwithstanding) it seeme vnto thee,

thee, that it were but time lost to perseuere in Prayer, and to trouble and weary thy head without any profit, in such a case, I account it not any inconuenience, if when thou hast done what lyeth in thee, thou take then some deuout Booke, and change for that time thy prayer into reading. Howbeit with this condition that thy reading be not passed over with too great hast or speed, but leasurely, and with great attention and consideration unto such things as thou doest read, and intermingle now and then in places conuenient, prayer with reading; which is a thing both very profitable, and very easie to bee performed by all kinde of persons, be they never so rude, and newly entered into this way.

Of sixe points that are to bee meditated upon in the holy Passion of our Saviour Christ.

The last Chapter.

FOrsomuch as the most holy Passion of our Saviour Christ, is the principall matter of meditation, it is meet that sithence we have hitherto treated of meditation in generall, we doe now treat particularly how wee ought to meditate upon the Passion of our Saviour Christ; to the intent that wee may know, how to behave our selves in this matter.

But here we must first presuppose, that among all the devotions in the world, there is none more secure, none more profitable, or more universal for all kind of

of persons then the remembrance of the holy Passion of our Saviour Christ. For considering that our Christ is (as hee himselfe saith) *The Way, the Truth, and the Life,* there is none other exercise more fit and convenient to direct us to goe unto God, to know God, and to enjoy God, then to fixe alwaies our eyes upon our Saviour Christ. For though Christ be unto us the Way, the Truth, and the Life, in all things wheresoever we consider him, yet is he most specially so unto us, when we behold him upon the Crosse. And therefore S. *Bernard* said very devoutly; *Well may I (O Lord) compasse about Heaven and Earth, yet shall I not finde thee upon the Crosse. There thou lyest, there thou sleepest at noone day.*

Iohn 14. 6.

S. Bernard.

But leaving now this matter for another place, I will onely treat at this present, after what sort wee ought to behave our selves, when we meditate upon

thee

the holy Passion of our Saviour Christ: for there be some simple persons, that seeke nothing else in this holy exercise, but onely to shed a few teares, in taking compassion upon the bitter paines and sorrowes of our Saviour, and so doe stay themselves in this point alone, without passing any further. And albeit this taking compassion of our Saviours paines, be very good and necessary, (for so much as it is the foundation of all the rest, as hereafter shall be declared) yet this is not the onely fruit that may be gathered of this holy tree, but there be others far greater then this; for so much as out of the meditation of the holy Passion, doth all the profit of the spirituall life proceed.

Sixe things to be considered in the Passion of our Saviour Christ.

Wherefore wee must understand, that there be sixe things (among many others) that may be considered in the holy Passion of our Saviour; to wit, The greatnesse of his paines; The grievous-

nesse

neſſe of our ſinnes; The excellencie of the benefit; The magnificence of the goodneſſe of Almighty God; The multitude of the vertues of our Saviour Christ, which doe very brightly ſhine in his holy Passion; And the conveniency of this meane, whereby Almighty God vouchſafed to worke our Redemption.

These ſixe points ought we to conſider for ſixe effects, wherein conſiſteth all the profit of the ſpirituall Life. For we muſt conſider the greatneſſe of the paines of our Saviour Christ, that wee may take compaſſion of them. 1

We muſt conſider the greatneſſe of our owne ſinnes, that we may abhorre them. 2

We muſt conſider the greatneſſe of the benefit of his Paſſion, that wee may give him thankes for it. 3

We muſt conſider the excellency of the goodneſſe of Almighty God, which in this holy Paſſion of our Saviour is diſcovered unto us, that wee may 4

very

very heartily love the same passing great goodnesse. Wee must consider the multitude of the vertues of our Saviour Christ, which doe likewise shine very brightly in his Passion, that wee may be provoked thereby to imitate them. And we must consider the convenience of the mysterie of his holy Passion, that we may be brought thereby in admiration of the wisedome of Almighty God, and be the more confirmed in the faith of this holy mystery. Of these sixe points we intend more to treate, and of each one of them in his due place and order.

Of the passing great paines and torments which our Saviour Jesus Christ suffered in his most bitter Passion.

SECT. I.

First, we must consider the passing great paines of our Saviour

our Christ, to provoke our selves by that consideration to take compassion of them, as reason is that the members should take compassion of their head. Wherefore it is to bee noted, that the paines which our Saviour suffered in his bitter Passion, were (as the holy Fathers say) the greatest that ever were suffered in this world. This shal appeare manifestly to be true, if we doe consider five principall causes, from whence the passing greatnesse of these paines proceeded.

The first cause was, the passing greatnesse of his charity, which made him desirous to redeeme mankinde most abundantly, and to satisfie most perfectly for the injuries and offences committed against the divine Majestie. And because the greater paines hee should suffer, the more perfectly hee should accomplish both the one and the other, (and he wanted not the forces of grace to beare 1.

beare as great a burthen as hee would,) therefore he would that his paines should bee passing great, that so likewise the satisfaction which hee should make for our debt, and the worke of our Redemption, might bee also passing great.

2 The second cause (which followeth hereof) was, that he suffered his paines without any manner of ease or consolation. For (according to the reason before mentioned) he shut up from himselfe all the gates, whereby any manner of ease or consolation might come unto him, either from Heaven or from Earth: insomuch that hee was content to be forsaken not onely of his Disciples and friends, but also of his owne Father, yea, and of himselfe also; to the intent that so being destitute of all company, hee might be burning in the furnace of his most grievous paines and torments, without all manner of refresh-

refreshing of any ease, or consolation whatsoever, that by any meanes might come unto him. And therefore he said in the Psalme; I am become as a man destitute of all helpe, I am left among the dead, notwithstanding that I alone am he that among the dead by right am free from sinne and from death. And in another Psalme he saith; I am plunged in the bottome of waters and of mire, and I finde no place where to stay my feet. This is that forsaking which our Saviour signified upon the Crosse, when hee said; *My God, my God, why hast thou forsaken me?* For at that time his holy humanity was forsaken in the midst of the furious streame of his paines and torments, and was left destitute of all things that might either withstand or mittigate the force and vehemency of them. This was figured in the Law, by those two beasts that were offered for the sinnes

Psal. 88. 4.

Psal. 69. 2.

Matth. 27. 46. Psal. 22. 1

Lev. 16. 8

ſinnes of the people: of the which the one was killed, and offered up in ſacrifice, and the other departed away, and was ſent into the Wilderneſſe, leaving her companion alone in the torments. The like was done in this heavenly ſacrifice, where God and man was offered for the ſinnes of the world, and the one of the two natures, to wit, the humanity, was ſacrificed, and did ſuffer; but the other nature, to wit, the Divinity departed away, leaving her ſiſter and companions all alone to ſuffer the torments. For albeit that (as concerning the bond of union) the divine nature never forſooke the humane nature, which it had once taken: yet as touching the conſolation, and eaſe of the paines and torments, it did wholy forſake the ſame. And therefore we ſee, that the Martyrs when they went to ſuffer death, ſhewed themſelves very couragious, merry, and joy-

full:

full: but our Saviour, being the very Fountaine of grace and of strength, (through whose vertue the Martyrs had such force and courage, to bee able to doe that which they did,) trembled, and swate even very drops of blood, when hee went to suffer paines and torments for us. For in the Martyrs the vertue of charity, which redounded into the inferiour forces of the soule, caused them to have very great courage and joy; but in our Saviour Christ, both these and all other influences, were by speciall miracle suspended, that so hee might drinke the Cup of his most bitter paines, pure and without mixture of any manner of ease or consolation.

3 The third cause of his so grievous paines, was the tendernesse of his complexion. For where as his holy Body was formed miraculously by the holy Ghost, and the things that are done by miracle,

S. Chrysost. upon Saint John. cap. 2

cle, be more perfect than those that be done by nature (as S. *Chrysostome* declareth, speaking of the Water which was turned into Wine at the mariage) it followeth that our Saviours Body was the most best complexioned, and most tender of all bodies that ever were or shall be; insomuch as a holy Father saith: *That if there had beene no externall violence done unto our Saviours Body, it would have endured a very great number of yeeres, by reason of the perfection, and tenderneſſe of the compoſition thereof.*

Twelve most grievous paines which our

The fourth cauſe of his ſo grievous paines, was the very kinde of death which he ſuffered, with all the circumſtances that happned in all the continuance of his Paſſion; for ſo much as one of them (if they be well conſidered) was a kinde of martyrdome by it ſelfe. And that thou mayeſt more clearely perceive the ſame, begin even from the firſt entry of his

his Passion until the end of it, and thou shalt finde (among others) twelve most grievous paines, which our Saviour there suffered; the which I will rehearse here very briefly, notwithstanding that in every one of them there is very much to be said and considered.

Saviour suffered in his Passion.

1 The first was, the agony in the Garden, and that wonderfull bloody sweat, which trickled downe thorowout all the parts of his body unto the earth, which was the most new and most strangest thing of all that ever hath hapned in the world.

2 The second was, to be sold for so base a price of his owne Apostle and Disciple, unto so cruell enemies.

3 The third was, to be so often-times carried thorow the common streets bound and manacled, as if he had beene a very thiefe.

4 The fourth was, the punishment with whipping and scourging,

ging, which, beſides that the laſhes were very cruelly laid on him, and very many in number, it is not a puniſhment for a man of any credit or honeſty, but for Bondſlaves, Vagabonds, and men of moſt vile and baſe condition.

5 The fifth was, that moſt cruell invention of the Crowne of Thornes, wherein were joyned together, both moſt grievous ſhame and diſhonour, and withall, moſt grievous paine and torment.

6 The ſixth was, thoſe ſo manifold blaſphemies, and ſundry kindes of moſt villanous mockeries, injuries, and reproaches, which were joyned with the torments; as to ſpet ſo oftentimes in his face, as though hee had beene a blaſphemer; to give him buffets and blowes, as if he had beene a Vagabond; to apparell him ſometimes in white garments, and ſometimes in red, as if hee had beene a foole; to hood-

hood-winke his eyes and to jeſt at him, ſaying; *Aread who hath ſmitten thee*: as if he had beene a very dizard; to clothe him with a purple garment, and ſet a Reede in his hand: to kneele on one knee before him; to ſmite him on the head with a Reed, as if hee had beene a counterfeit King; and beſides all this, to proclaime him thorow the common ſtreets as a Malefactor. Who ever ſaw ſo many kindes of reproachfull injuries heaped together upon one man? Mat. 26. 68.

The ſeventh was, that wonderfull contempt and deſpite, which was done unto him (being the Sonne of Almighty God,) when they compared him with *Barrabas*, and made leſſe account of him then of *Barrabas*. Inſomuch as that Lord, by whom all things were created, and in whom all things doe live and are preſerved, was accounted more unprofitable, and more unworthy to live, 7

live, than *Barrabas* an infamous Malefactor.

8 The eighth was, in that they inforced him to carry upon his shoulders, (which were all to rent and bruised,) the very same instrument of the Crosse, whereupon he should suffer death. The tormentors themselves (which are commonly the ministers of cruelty) doe use to hide the eyes of them that are beheaded, that they may not see the instrument that shall bereave them of their life; but here they doe not onely not use this kinde of humility towards our Saviour, but they lay the same instrument of his death, even upon his owne shoulders, to the intent that his heart might first suffer the torment of the Crosse inwardly, before that his body should prove it outwardly.

9 The ninth was, the very martyrdome of the Crosse, which is a most cruell kinde of torment; for it

it is not a speedy kinde of death (as to bee hanged, or beheaded) but very long and lingering; and the wounds be in the most sensible parts of the body; to wit, in the feet and hands, which are most full of veines and sinewes, which be the instruments of feeling. Moreover, his paiues were increased with the poize and weight of his owne body, which alwayes tended and swayed downeward; and so it ever rented and enlarged his wounds, and augmented the griefe of his torments, and this caused his martyrdome to become so extreme grievous, that although hee had no deadly wound, yet by reason of the passing greatnesse of his paines, his most holy soule departed out of his most precious body.

The tenth was, that whereas our Saviour was thus tormented upon the Crosse, and there became a very sea of paines and tor-

10

ments, yea, whereas hee was in such a dolefull case, that if wee should see a very Dogge in the streets so pittifully tormented, it were able to breake our hearts; yet all this notwithstanding, his cruell enemies were so farre off from taking any pitty or compassion upon him, that even at that very time they mocked and scoffed at him, and wagged their heads, saying; *Fie on thee, that destroyest the Temple of God, & within three dayes buildest it againe.*

Math. 27. 40.

11 The eleventh was, to have his most innocent mother present before his eyes at all these martyrdomes, knowing so well as he did, what a passing great griefe it was unto her most innocent heart.

12 The twelfth was such a cruelty, as the like was never seene; to wit, that whereas his most holy body was all voide of blood, and al the fountaines of his veines emptied, and his bowels dryed

up, by reaſon of the great abundance of blood which hee had ſhed, when he requeſted a little water, they did not onely not grant it unto him, but in ſtead thereof, they gave him to drinke Vinegar and Gaull.

Now what thing could bee more cruelly done then this? True it is, that the rich covetous man, which was tormented in hell, had a drop of water denied him when he required it, but yet hee had no Gaull given unto him. But here they doe not onely deny the Sonne of God the thing that he deſired, but beſides that, they increaſe his moſt grievous paines with another kind of torment. Luke 16. 24.

Every one of theſe points being conſidered ſeverally by it ſelfe, will miniſter ſufficient matter of very great griefe and ſorrow to any good Chriſtian heart. And therefore whoſoever is deſirous to have an earneſt and in-

ward compassion of the paines of our Saviour, let him goe through every one of them, and make a station at each of them; and (be he never so hard-hearted) it is not almost possible, but that in some one or other of them, hee shall finde very vehement motions, to provoke him unto griefe and compassion.

Howbeit, the paines of our Saviour Christ are not thus ended; there be yet others without all comparison, farre greater then these: to wit, the paines of his blessed soule. For all these paines above-named, doe for the most part appertaine to the paines of the Crosse, wherein his body suffered outwardly: but besides this visible Crosse, there was yet another invisible Crosse, wherein his most holy soule was crucified within his body, having also foure armes and foure nayles, (which were foure dolorous considerations,) and these were a

The invisible Crosse of our Saviour.

farre

farre greater torment unto him then the very outward Crosse. For first of all, there was represented unto him, all the sinnes of the world, that were present, past, and to come, (for all which he suffered) and that so distinctly, as if they had beene the sinnes but of one man alone. Now to him that bare such a passing great love and zeale unto the honour of his Father, what an unspeakeable griefe was it, to behold such an infinite number of abominations and offences, committed against so high a Majesty? For it is certaine, that the sinnes of one man alone, were able to torment him more then all the torments of the Crosse. The which being so, what a passing great griefe would the sinnes of all men, and of all the world cause unto him? Surely there is no understanding able to comprehend the passing greatnesse of this griefe.

Secondly, there was also repre-

sented unto him the ungratitude and damnation of many men, and especially of many wicked Christians, which would never acknowledge this singular benefit, nor indevour to profit and helpe themselves with this so great and costly a remedy, as he there prepared for them. This was also a farre greater torment unto him them the torment of the Crosse. For it is a greater paine unto a Labourer to bee denied his day wages, and the fruit of his labour, then the very labour it selfe, albeit it were very great. And for this cause our Saviour complained by his Prophet *Esay*, of this injury unto his Father, saying; *I said, in vaine have I travailed, in vaine and without cause have I wasted my strength.* And he complained of this ingratitude not onely to his Father, but also even unto men themselves, by S. *Bernard*, saying: *O man, consider what cruell torments I suffered for thy sake. There*

Esay 49. 4.

S. Bernard

is

is no paine that tormenteth me so extremely as thy ingratitude doth. I call unto thee that doe suffer for thee. Behold the paines that doe torment me: behold the nailes that doe pierce thorow my hands and feet: behold the shamefull reproaches and despite wherewith they dishonour me! And although the paine which I suffer outwardly be so passing great, yet is the paine far greater which I suffer inwardly, when I see thee so ungratefull and unkinde towards me for the same.

In like manner, there was represented unto him, the horrible sinne of that miserable people of Iewry, and the terrible punishment that was prepared for them within a short time after, which undoubtedly was a greater griefe and torment unto him, than the cup of his bitter Passion. For if the Prophet *Jeremy* signified, that the sinne which the Iewes committed in going about to kil him, grieved him much more then his 3.

owne very death: what a griefe (trow you) would it bee to our Saviour, who had without all compariſon, farre greater charity and grace, than the Prophet *Jeremy*?

4 Luke 2. 35. There was moreover repreſented unto him the griefes and dolefull ſword of ſorrow, which pierced the heart of his bleſſed Mother, when ſhe ſaw him ſuffer betweene two Theeves upon the Croſſe, the which undoubtedly was ſo great a griefe and paine unto him, as the love was great and ineſtimable which her bare unto her.

Now theſe foure conſiderations and griefes, were as it were foure armes of another inward Croſſe, wherewith his bleſſed ſoule was likewiſe crucified within his body. So that our Saviour ſuffered that day the paines and torments of two croſſes, the one viſible, and the other inviſible. Vpon the one Croſſe his body

ſuffered

suffered outwardly, and upon the other, his soule suffered much more inwardly. Now how passing great the griefe was, which proceeded of these foure considerations, there is no understanding able to comprehend it; and yet wee may conjecture somewhat thereof, by that outward shew of his bloody sweat in the Garden.

Whosoever then shall attentively consider all these causes, shall clearely see how passing great the paines and torments of our Saviour were, which is the intent of this first manner of meditating upon his most bitter Passion. Howbeit, this must not be the finall end of this exercise, but rather it must bee used as a meane to come to other ends; to wit, to understand hereby what a passing great love he bare unto thee, that would suffer so much for thee; and what a great benefit he did unto thee, in buying thee with so deare a price; and

how much thou art bound to doe for him, who hath done and ſuffered ſo much for thee: and above all this, how greatly thou oughteſt to abhorre thy ſinnes, and to be grieved with them, ſith they were the cauſe of his ſo long and painefull martyrdome. Now for theſe foure ends (whereof wee will intreat in the Sections following) ſerveth this manner of contemplation. Whereby it appeareth, that this firſt manner of meditating (by way of taking compaſſion of the bitter paines of our Saviour) is as it were a meane or a ladder unto all the other. And for this very cauſe St. *Bonaventure* made great account of this manner of meditation upon the Paſſion, becauſe it is ſenſibly ſeene, that this manner of meditation openeth the way unto all the other manners of meditating upon the ſame.

How in the Passion of our Saviour Christ, appeareth very manifestly, what a grievous thing sin is in the sight of Almighty GOD.

SECT. II.

THE second point that wee have to consider in the Passion of our Saviour, is the grievousnesse of our sinnes, whereby to moove our hearts to bee sorrowfull for them, and to abhorre them. Wherefore we must understand, that (as all holy learned Fathers doe affirme) our sinnes were the very cause, why the Sonne of Almighty God suffered such grievous paines, torments, and cruell death, as he suffered in this world. For it is certaine, that if there had beene no sinne to bee the meane and occasion of his suffering, it had not beene needfull for

for him to have ſuffered as hee did.

It is not agreed among the lerned Divines, whether the Sonne of God ſhould have beene incarnate, in caſe man had not ſinned, (for ſome doe affirme it, and ſome doe deny it,) but this is holden for a moſt certaine truth, that in caſe Man had not ſinned, the Sonne of God ſhould not have dyed. Wherefore it appeareth, that our ſins were the very cauſe that moved him to ſuffer all theſe miſeries, and that our ſins were they that threw him into this Priſon, and that our ſinnes were they that nayled him upon the Croſſe.

If man had not ſinned, Chriſt had not ſuffred.

And thinke not, becauſe they were not thy ſinnes alone which were the cauſe hereof, that thou art therefore worthy of the leſſe puniſhment, for according to the lawes of Iuſtice, he deſerveth no leſſe puniſhment that killeth an innocent being accompanied with

with many in committing the fact, then if he alone had killed him.

So that by this rule thou seest, what great reason thou hast to moove thee to abhorre thy sins, and to bee earnestly sorry for them, by calling to minde, that they were the tormenters, which in very deed Crucified the Sonne of Almighty God, and caused him to suffer so great paine and torments. This being throughly considered as it ought, is a farre greater cause to moove a man to abhorre sinne, and to be sorry for the same, than all other losses and miseries that ensue of sinne, yea, although wee should reckon among our losses, the deprivation of the everlasting glory and felicity which is lost by sinne, and the everlasting horrible paines which he purchased by the same.

Now according unto this Doctrine, when thou shalt be occupied in meditating upon the holy

Passion,

Passion, and shalt see how the enemies doe apprehend our Saviour, and how they accuse him and buffet him, and how they spit upon him and whip him, &c. thinke for certaine that thou art in very deed in company with them, and that thou hast joyned with them in this conspiracy against our Saviour. So that thou mayest truely say, that thy sinnes doe accuse him, that thy dissolute behaviour bindeth him, that thy anger and malice whippeth him, that thy presumption and rashnesse buffetteth him, that thy pride crowneth him with Thornes, that thy fond braveries and vanities, doe cloath him with purple, that thy pleasures and delights, give him to drinke gaule and Vinegar; and to be short, that thy disobedience, nayleth his hands and feete upon the Crosse. For so much as the paines, which thou deservest by these thy sins, hee vouchsafed of his infinite

Charity

Charity to suffer for thee. For it is certaine that the tormentors should never have had power to torment him, as they did, in case thy sins had not given them force and strength to doe the same.

Of the passing great benefit of our Redemption.

Sect. III.

THirdly, wee ought to consider in the holy Passion, the greatnesse of the benefit which our Saviour hath done unto us, in redeeming us by this meane. And although there be infinite things to bee said in this matter, yet at this present I will doe no more, but onely note briefly three principall points, which are to bee considered in this most excellent benefit of our Redemption. First, what our Saviour hath bestowed upon us by the same Redemption.

2 tion. Secondly, what meane he
3 used in giving it unto us. And
thirdly, with what passing great
love he gave it unto us.

How passing great that is, which our Saviour hath bestowed upon us by this benefit of our Redemption, there is no tongue able to expresse. Howbeit wee may conceive somewhat thereof
1 by two wayes. The first way, is by considering all the evils and miseries whereinto Mankinde incurred through the sinne of the first man *Adam*: for all these miseries were sufficiently remedied by our Saviour Iesus Christ, who bestowed upon us all such benefits as were contrary unto these miseries; for so much as it is evident, that he was given unto us to be an universall repairer of all the evils and miseries of the world. Now he that were able to
1 reckon how many the miseries are whereinto the world hath fallen by the sinne of the first man

Adam,

Adam, might also understand, how many the benefits are, that came unto us by the second *Adam*, (to wit, by our Saviour Christ) which benefits bee undoubtedly innumerable.

The second way is by considering not all the miseries which our first Father *Adam* brought unto us, but all the benefits which came unto us by our Saviour Christ, forsomuch as wee are made partakers of all those benefits, by meanes of communicating his Spirit unto us. For all such as are made partakers of the Spirit of Christ, are made partakers also of the vertues and merits of Christ. Wherefore the *Apostle* saith, *That all such as have received the Sacrament of Baptisme, have put on Christ.* Giving us thereby to understand, that they all are made partakers of Christ, that are adorned with his vertues and merits, and that so being clothed with this livery, they

2

Gal. 3. 27

they seeme in the sight of the heavenly Father to be such after a sort in their degree, as his owne very Sonne seemeth before him. And therefore for good cause doth *Ecclesiasticus* alleadge this wonderfull Title of the Sonne of God in his Prayer, saying; *Have mercy (O Lord) upon thy people Israel, whom thou hast made equall and like thy first begotten Sonne.* Eccle. 36. 13.

What Dignity, what Glory can be greater then this? Now according hereunto, hee that could recken how many the vertues and merits of our Saviour Christ have bene, might likewise understand, how many the benefits have beene that are come unto us by him; for so much as we are made partakers of them all by the meane of his Passion.

Note what benefits come unto us by our Saviour Christ, in

To conclude, by him is given unto us Remission of our sinnes, Grace, Glory, Liberty, Peace, Salvation, Redemption, Sanctification, Sacraments, Iustice, Satisfacti-

on,

on, Merits, Doctrine, and all other things which hee had, and were behoovefull for our salvation. And by reason of this his so bountifull communicating, he is called in the holy Scriptures, the Father, the Bridegroome, and the universall head of the Catholike Church; because whatsoever the Father hath, appertaineth to his Children, and whatsoever the Bridegroome hath, he imparteth to his Spouse, and whatsoever the Head hath, the Members are made partakers of the same.

case we be his true faithfull members.

These are the benefits which our Saviour Christ hath bestowed upon us. But by what meane hath he given them unto us? It is evident that by the meane of this holy Incarnation and Passion, whereby hee made himselfe partaker of all our debts and miseries; and so by taking upon him all our miseries, he made us partakers of all his benefits. This taking upon him all our miseries, is

is (undoubtedly) a farre greater thing, then to make us partakers of all his benefits.

For certainely it is a more wonderful thing in God to suffer miseries, then to bestow benefits, because as there is nothing more proper and convenient to his infinite goodnesse, then to bestow benefits, so is there nothing more strange and further off from that infinite felicity, then to suffer miseries. Whereby it appeareth, that wee are much more bound unto him for the paines and torments which hee hath suffered for us, then for the great benefits which he hath given unto us. I meane hereby, that we are much more bound unto him for the manner whereby he hath remedied our miseries, then for the very remedy it selfe.

With what a passing great love our Saviour suffered for us.

But how passing great was the love wherewith our Saviour bestowed all this upon us? This is without all comparison far greater

ter then all the reſt. For certainly the deſire which Chriſt had to ſuffer paines for us, was far greater then the very paines which he ſuffered; & much more paines would he have ſuffered, in caſe it had beene needfull for us. Three houres hee continued ſuffering paines and torments upon the Croſſe for our ſinnes.

But what is this in compariſon of that, which the greatneſſe of his love could have vouchſafed to doe for us? Verily if it had beene needfull for us that hee ſhould there have ſuffered paines and torments untill the day of Iudgement, the love was ſo paſſing great which he bare unto us, that he would undoubtedly have done it. So that albeit he ſuffered much for us, yet was the love which he bare unto us far greater, then the paines which he ſuffered for us, much more are we bound unto him for that which he deſired to ſuffer for us.

This

This consideration is very profitable to provoke us to give most humble and hearty thankes unto him, who hath bestowed so great benefits upon us, and withall to love him, who hath loved us much more then by his benefits he hath shewed unto us.

Of the wonderfull great goodnesse of Almighty God, which appeareth very evidently in the holy Passion of our Saviour.

Sect. IV.

FOurthly, we ought to consider the passing great goodnesse and mercy of Almighty GOD, which shineth more evidently and brightly in the holy Passion of our Saviour, than in any other of his workes.

Foure principall

Wherefore thou hast deepely to consider therein foure things; which

which are to be considered in all the whole History of the holy Passion, and in every part thereof. The first is, who suffereth. The second is, what paines he suffereth. The third is, for whom he suffereth. The fourth is, for what cause he suffereth. Now if thou wilt stay thy selfe a while in every one of these points, and consider first the highnesse and excellency of him that suffereth, which is Almighty God; and in such wise stay in this consideration, that thou art astonied at this so high, and so wonderful a thing; and afterwards commest to descend from thence unto the consideration of the baseneſſe, and vileneſſe of the most grievous paines, and reproachfull injuries, which he was content to suffer; and that not for Angels, or Archangels, but even for men, which are most vile and abominable creatures, and in their workes like unto the Devils themselves; if

things to be considered in the Passion of Christ.

if (as I say) in each one of these points thou make (as it were) a station, and doe compare the one point with the other, undoubtedly thou shalt bee greatly amazed and astonied, to consider how much so great and excellent a Majesty would abase himselfe, to redeeme so vile and so base a creature, and then mayest thou cry out with the Prophet, and say; *O Lord, I have heard thy Words, and was afraid, I have considered thy workes, and was astonied.*

Hab. 3. 2.

But if after all this, thou doe consider the cause of his so great abasing, and commest to understand that it was not for any manner of commodity towards himselfe, nor yet provoked by any desert of ours, but was onely moved thereunto with the bowels of his tender mercy, and love towards us, by the which hee vouchsafed to visite us from on high.

Luke 1. 78.

This

This point being well and duely considered, will lift up thy minde into such a great admiration and love of him, that thou wilt be astonied, as *Moses* was in the Mount, when hee saw the figure of this Mystery, and began to proclaime with a loude voyce, the unspeakable great mercy of Almighty God, which was there revealed unto him. Exod. 3. 3

This was the great languishing and faintnesse of Spirit, which the Spouse felt in the *Canticles*, when she said; *Stay mee up with Flowers, and comfort me with Apples, for I languish with love.*

Upon which words Saint *Bernard* saith thus; *The amorous soule seeth here King* Salomon, *with the Crowne which his Mother crowned him withall: she seeth the onely Sonne of Almighty God, carrying a Cresse upon his shoulders: she seeth the Lord of Majesty whipped and spet upon: shee seeth the Author of Life and of Glory, thrust* S. Bernard.

thorow with Nayles, pierced with a Speare, and many despitefull reproaches done unto him: Finally, shee seeth him bestow his most holy life for his Friends: She seeth all this, and in seeing it, she is pierced thorow with a knife of love, and therefore she saith: Stay me up with Flowers, and comfort me with Apples, for I languish with love.

Of the excellent vertues that doe shine very brightly in the holy Passion of our Saviour.

SECT. V.

THE fift point that we have to consider in the holy Passion of our Saviour, is the great number of vertues that doe shine very clearely in it; the which consideration serveth to encourage us to endevour our selves to imitate some part of that which is there represented unto us.

This

This is one of the highest manners of meditating that is upon the holy Passion. For it is manifest, that all the perfection of a Christian life, consisteth in the imitation and following of the vertues of our Saviour Christ. Whereunto the Apostle Saint *Peter* exhorteth us, saying; *Christ suffered for us, leaving unto us an example, that you should follow his footsteps, who when he was evill spoken of, did not speake evill againe: and when he was tormented, did not threaten them, but delivered himselfe unto him that did most unjustly condemne him.* 1 Pet. 2. 21.

And albeit that all vertues shined so brightly, and in such excellent wise in all the life of our Saviour Christ, yet did they much more perfectly shine in his holy Passion. And therefore in his Passion principally it behooveth us to behold the beauty and excellency of his vertues; the which doe much more evidently shine

there among his paines and torments, then doe the flowers among the thornes.

Humility. Consider therefore first of all, that so profound *Humility*, wherewith the most high and onely begotten Sonne of Almighty God, vouchsafed to bee contemned, and lesse esteemed then *Barrabas*, and to be crucified upon a Crosse betweene two Theeves, as though he had beene a Captaine and Ring-leader of Malefactors.

Patience. Consider his so wonderfull *Patience*, in the middest of so many reproachfull injuries and torments, and withall, his so passing great *Magnanimity*, in that he offered himselfe so willingly into the hands of his enemies, and to suffer the greatest paines and conflicts, that ever were suffered in this world.

Magnanimity.

Perseverance. Consider that so constant *Perseverance*, which he had from the beginning to the end, yea even to

suffer

ſuffer death upon the Croſſe, and to deſcend into Hell, and to finiſh the worke of our Salvation.

Conſider his moſt fervent *Charity*, which paſſeth all underſtanding, by the which onely he was mooved to offer himſelfe in Sacrifice for the ſins of the world, and to ſuffer death, that he might give Life, not onely unto his friends, but alſo to his enemies, yea even to thoſe very perſons that ſhed his moſt precious Blood. *Charity.*

Conſider his moſt abundant *Mercy*, which extended it ſelfe ſo farre forth, as to take upon him all the miſeries and debts of the world, and to make ſatisfaction for them, as if they had beene peculiarly his owne debts. *Mercy.*

Conſider that ſo perfect *Obedience*, which he uſed towards his Father, whom he obeyed unto death, yea even to the death of the Croſſe: where finally bowing downe his head, he offe- *Obedience.*

red up unto him his most holy soule, giving us thereby to understand, that the worke of his obedience was then perfectly fulfilled.

Meekenes. Consider this so passing great *Meekenesse*, which he shewed in all the processe of his Passion, suffering himselfe to bee carried like a Sheepe to the butchery, and like a most meeke Lambe that holdeth his peace, when hee is sheared.

Silence. Consider his so wonderfull *Silence*, amongst so many false accusations and lying witnesses, which was so great, that it was able to bring the very Iudge himselfe that condemned him, into a great admiration of him.

Contempt of the world. Now, if thou bee desirous to see a most perfect patterne of *The contempt of the world*, and of all the honours, riches, pleasures, and delights that be therein; behold our Saviour upon the Crosse, so dishonoured, tormented, and naked,

ked, that hee had none other bed to lie upon, but onely a Crosse; no other pillow to rest his head upon, but onely a Crowne of Thornes; no other delicates to feed upon, but onely gall and vinegar: no other persons to comfort him, but onely those cruell scoffing Ministers, which wagged their heads at him, and said: *Fie on thee that destroyest the Temple of GOD, and in three dayes buildest it up againe, &c.* I conclude therefore, that the Evangelicall poverty, abstinence, and austerity of life, with all other vertues, doe no where shine more evidently, then in the Crosse. Mark. 15.

But among all these vertues, *Humility* and *Patience* doe shew themselves most notable in the bitter Passion of our Saviour. For *Patience* (as the holy Fathers affirme,) was the wedding garment wherewith the Sonne of God clothed himselfe, when hee came

The great humility and patience of our Saviour Christ upon the Crosse.

came to bee affianced with the Catholike Church, and to bee married with her. By which Metaphor they give us to understand, that albeit our Saviour Christ shined most brightly with the garment of all vertues, when he came to celebrate matrimony with his Church upon the bed of the Crosse, yet did he most principally shine there with the robe of *Patience*. For by meanes of the Act of this vertue, which is to suffer, hee dranke the bitter cup of his Passion: by the value and merit whereof, the Catholike Church was redeemed, beautified, and espoused by our Saviour Christ.

Now on these and other the like vertues, we ought to fixe our eyes, when wee meditate upon the holy Passion of our Saviour, to the intent that wee may bee thereby provoked to imitate somewhat of that which was there done, not only for our Redempti-

demption, but also for our Example. For the greateſt glory that a Chriſtian can attaine unto in this world, is to have a ſemblance and likeneſſe unto our Saviour Chriſt. Howbeit, not ſuch a likeneſſe as proud *Lucifer* deſired to have, but ſuch a likeneſſe of life, as our Saviour himſelfe commanded us to have, when he ſaid; *I have given you an Example, that as I have done, ſo ſhould yee doe likewiſe.*

Eſay 14. 14.

Iohn 13. 15.

Of the conveniency of the Myſtery of our Redemption.

Sect. VI.

THE ſixt point that we have to contemplate upon the holy Paſſion, is the conveniency of the Myſtery of our Redemption; to wit, how convenient a meane this was, which Almighty GOD choſe, whereby to worke the Sal-

Salvation of man, and to heale and cure him of his miseries. This manner of contemplation, serveth to illuminate the understanding, to confirme it more firmely in the faith of this Mystery, and to lift up the heart of man into a great admiration of the Goodnesse and Wisedome of Almighty GOD, who chose so wonderfull and convenient a meane to heale our miseries, and to relieve our necessities.

This is so copious and so plentifull a matter to meditate upon, that certainely if a man should continue thinking upon it until the end of the world, hee should alwaies finde new reasons of the conveniency of this holy mysterie, and new causes to induce him to lift up his spirit more and more, in admiration of the high wisedome and providence of Almighty God herein.

But because this volume would bee too great, in case I should

ſhould treate of this matter at large; I will therefore at this preſent onely ſhew the order and foundation of this conſideration, to the intent that the devout and religious ſoule may hereby have a way opened unto her, to proſecute all the reſt.

Wherefore it is to bee noted, that if we will ſee what proportion and convenieney a meane hath with his end, it is neceſſary to make a compariſon betweene the ſame meane and the end, and the greater helpes that the meane hath towards the attaining of the end, the more proper and convenient is the meane for the ſame end.

As for example, if wee will examine whether a medicine be convenient for a diſeaſe, we muſt conſider the accidents of the diſeaſe, and the properties and vertues of the medicine: and when we have ſeene what proportion there is betweene the one and the

the other, we may judge whether the medicine bee convenient for the diſeaſe or no.

The Paſſion of Chriſt is a generall medicine for all the miſeries and neceſſities of man.

Even ſo in like manner is it in this caſe; for whereas it is evident unto us, that the Paſſion and Blood of our Saviour Ieſus Chriſt, is a generall medicine for all the miſeries and neceſſities of man, if we will try the convenience of this medicine, wee muſt make a long compariſon betweene the medicine and the diſeaſe; and in caſe we bee able (thorowly as we ought) to ſearch and examine both the one and the other, wee ſhall certainely finde, that this medicine is ſo fit and convenient for the curing of this diſeaſe, and of all the branches and accidents of the ſame, as if the medicine had beene onely inſtituted for the curing of each defect in the diſeaſe; the which undoubtedly is a matter able to bring a man that ſhould conſider of it attentively, into

into a great astonishment and admiration. If thou be not fully perswaded herein, tell mee then I pray thee, what satisfaction could bee offered more sufficient for payment of the common debts of mankinde, than the most precious blood which the Sonne of Almighty God shed for us upon the Crosse? To cure also the wounds of our pride, covetousnesse, ingratitude, pleasures, delights, and the love of our selves, with all other evils which proceed thereof, what thing could be more convenient, than God upon a Crosse? Likewise to give us knowledge of the goodnesse and mercy of Almighty God, to enkindle us more in the love of him, to strengthen more our confidence, and to awake more our forgetfulnesse, and unthankfulnesse, what thing could be more convenient, than GOD upon a Crosse?

Moreover, to enrich a man with

with meris, to exalt him unto great honour, to enkindle his ſpirit in devotion, to comfort him in his tribulations, to ſuccour him in his temptations, to helpe him in his labours, to encourage gim unto great enterpriſes; and finally, to give a perfect example of all vertues, what thing could be more convenient, then Ieſus Chriſt upon the Croſſe? And to comprehend all in one word, if the Evangelicall life be well conſidered, it is nothing elſe, but onely a continuall Croſſe: and ſo conſequently, what thing could be more convenient to direct a kinde of life which is altogether a croſſe, then another croſſe?

And if thou be yet deſirous to underſtand this conveniency more evidently, conſider attentively what thing a Chriſtian life is, (for the leading of a Chriſtian life, is the end of all the travailes and paines of our Saviour Chriſt)

Note well this point.

Christ) and the same consideration will declare very plainely unto thee, what conveniency there is betweene this meane, and this end. A Christian life (taking it in his full perfection,) is not such a kinde of life as the Christians use to live at this day in the world; but such a life as our Saviour Christ lived, and such a life as his Disciples lived, whose paines, labours, and miseries were so great, that one of them writeth thus of them: *We are become a spectacle unto God, unto Angels, and unto men. For truely so great are our paines and miseries, and in such wise are wee reviled and persecuted of the world, that (as though wee were wilde beasts baited at a stake) we are specially looked upon, not onely of men and of Angels, but also of Almighty God himselfe.* And afterwards he saith thus, *Untill this present houre wee doe suffer hunger, thirst, nakednesse, and blowes, and have not*

What a Christian life is.

1 Cor. 4. 9.

not so much as a Denne wherein to hide our selves. We goe from place to place, and wee gaine the bread that we eate with our owne hands. They curse us, and we blesse them: they persecute us, and wee suffer them: they blaspheme us, and wee pray for them. To conclude, in such wise are we turmoyled and contemned of the world, as if we were the very dust and dirt that they tread under their feet: and as though we were most wicked and abominable men: the world is fully perswaded, that nothing can be more acceptable unto Almighty God, then to procure our death and condemnacion.

This is (my deare Brother) a Christian life. This very Christian life did the Prophets live, and so did also the Martyrs, that lived in the Primitive Church in the Wildernesse. To bee short, this Christian life did all the Saints live. And this Christian life the Apostle describeth very plainely in his Epistle to the Hebrewes,

Hebrewes, in these words:

The Saints were mocked, scourged, apprehended, imprisoned, stoned, sawed in pieces, tempted, and put to death with the sword. They went in this world apparelled in Sheepes and Goates skinnes, very poore, needy, and afflicted, of whom the world was not worthy. They lived in the Wilderneſſe, and in solitary places, apart from the company of men, and had none other habitation but the dennes and clifts of the earth. This is indeed the perfection of the Christian life, which the Gospell teacheth us, and which our Saviour Christ came to bring into the world. This Christian life, if it bee well considered, is a continuall crosse, and death of the whole man, to the intent that, after hee is thus mortified and annihilated, hee may be able and disposed to bee transformed into God. For like as there cannot bee generation without corruption, (forsomuch as Heb. 11. 36.

as that thing which is, must perish, to the end that that may be made which is not,) even so this spirituall regeneration and transformation of man into God, cannot be made, unlesse the old man doe first die; that is to say by death and corruption of the old man, he may bee transformed into God. Whereupon it plainely ensueth, that all the Evangelicall life, is nothing else (as we have said) but death, and a Crosse. And therefore what thing can be more convenient to direct such a kinde of life as is altogether a continuall crosse, than another crosse? And if there be nothing more apt and convenient to ingender a fire, then another fire, and if every thing be most apt to ingender a thing like unto it selfe; what thing can bee more proportionable and convenient to ingender a crosse, then another crosse? undoubtedly so it is: and therefore there is nothing

thing of greater force to encourage and strengthen at this day all men and women, to suffer paines, unjustice, wrongs, poverty, subjection, hunger, thirst, cold, nakednesse, and to be short, all the troubles, calamities, afflictions, persecutions, imprisonments, torments and miseries of this world, and all the austerity of the Evangelicall life, then to fixe their eyes upon the Crosse. Out of this Schoole of the Crosse came the Martyrs. In this Schoole learned also the Apostles; and this Schoole hath likewise taught and strengthened all the Saints, to live a holy austere kinde of life. And it was the Crosse that hath accompanied and comforted them in all their labours, troubles, paines, afflictions, and persecutions.

Now, when the devout soule findeth so many kindes of fruits in this Tree of Life, for all times, and for all necessities, she cannot but

but wonder at the high wisdome of that Soveraigne Majesty, that hath found out such an excellent meane for our remedy; and shee is also provoked thereby to acknowledge the unspeakeable goodnesse of so mercifull a Father, who being able to have holpen and remedied man with his onely will, chose rather to put himselfe to so great paines and dishonours, to the intent that man might bee more honoured, and more holpen by this meane, then by any other. These be the sixe principall wayes to meditate upon the holy Passion; and the order that may commonly bee used in meditating upon them, is to begin at the first; to wit, to consider the most grievous paines which our Saviour suffered for us, (the which consideration is as it were the very foundation of all the others,) and from that consideration we may goe forwards immediatly unto

The order that may commonly bee used in meditating upon the Passion.

all the rest, according as the very course of meditation will open unto us the way, and especially the grace of the holy Ghost, who is the principall Teacher of these exercises.

For as wee have declared before, when we have considered the passing great paines which our Saviour suffered for us, wee may then immediatly proceed forwards, and consider the greatnesse of our sinnes and offences, which caused him to suffer so many grievous paines and torments; and withall, the passing greatnesse of this benefit of our Redemption, in that Almighty God would vouchsafe for the love of us to suffer such paines and torments: and we may likewise consider the highnesse of the goodnesse and mercy of Almighty God, who for the great love hee bare unto us, abased himselfe so farre forth, as to suffer so many reproachfull contempts,

tempts, villanies, and miseries; and above all this, we may consider how great examples of vertues our Saviour Christ hath given unto us herein; to wit, of patience, obedience, charity, humility, meekenesse, constancy, and of all other vertues, whereof wee have hitherto treated. Howbeit, although it be a very convenient order of meditating upon this holy mysterie, to passe orderly by degrees through all these foresaid considerations, taking our beginning at the first consideration, and so to proceed in order from one consideration to another, even to the last; yea is it not needfull for a man (so often as he meditateth upon this holy mysterie) to goe in this precise manner through them all, (for many times it may so fall out that he shall not have sufficient time for the same) but let him content himselfe in his meditation with that consideration, where-

wherein hee ſhall finde moſt ſpirituall taſte and liking; for ſo much as in theſe exerciſes, wee muſt have reſpect not to the great quantitie of the matter that is meditated upon, but to the great devotion wherewith it is done.

The end of this Booke.

DEO GRATIAS.

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